



Language Mentors  
International

First Edition

# Pashto: An Advanced Course

د پښتو عالي کورس

Student's Edition  
د زده کوونکو لپاره



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## PREFACE

*Pashto: An Advanced Course* is the third textbook in this series, designed in alignment with the ACTFL guidelines for the oral proficiency interview (OPI). This textbook aims to elevate learners to an advanced level (ILR 2) in Pashto. Users of this book are assumed to either have an intermediate knowledge of the Pashto language or to have completed LMI's introductory and intermediate Pashto courses.

The Pashto language, historically, has not had its fair share of comprehensive, methodologically sound resources. Recognizing this deficit, Language Mentors International (LMI) crafted this textbook, focusing primarily on adult learners keen on delving deep into this rich language.

Our mission was straightforward: to conceive a proficiency-based textbook that is comprehensive, structured, and pioneers pedagogical innovation. We sought not just to enhance linguistic skills but also to nurture critical and transformative thinking, offering a rounded educational journey.

While this resource is tailored for adult learners, spanning from beginners (ILR 0+) to intermediates (ILR 1), it also stands as an essential tool for educators, language institutions, and everyone enthralled by the Pashto language.

Crafting this book was an enriching experience, punctuated by rigorous debates, discussions, and continuous refinements. Every choice we made was anchored by our profound commitment to the Pashto language and our unwavering pursuit of quality.

Our approach integrates esteemed pedagogical frameworks like Bloom's Taxonomy and Mezirow's transformative learning models. The goal is not merely to teach Pashto but to foster a transformative and profound understanding of the language, emphasizing higher-order cognitive skills.

Embarking on this journey as our inaugural venture into the realm of language education, we approached every phase with utmost diligence. Embracing the spirit of continuous improvement, we greatly value your feedback. Your insights and experiences will be instrumental in enhancing the future iterations of this book.

## THE PASHTO LANGUAGE: AN OVERVIEW OF SPEAKERS, CHARACTERISTICS, AND PEDAGOGICAL APPROACHES

Pashto, one of the two official languages of Afghanistan and spoken in parts of Pakistan, has a rich history and linguistic diversity (Khan, 2013). It is primarily the language of the Pashtun ethnic group, which comprises a significant portion of Afghanistan and Pakistan's population.



## **Distribution of Speakers:**

Pashto speakers, commonly referred to as Pashtuns or Pathans, are predominantly found in Afghanistan and the bordering regions of Pakistan, specifically in the Khyber Pakhtunkhwa and Baluchistan provinces (Ahmed, 2010). The number of Pashto speakers worldwide is estimated at around 40-60 million (Rahman, 1995). Additionally, due to migration and diasporas, there are small communities of Pashto speakers in the Middle East, Europe, and North America.

## **Linguistic Characteristics:**

Pashto belongs to the Indo-Iranian branch of the Indo-European languages (Khan, 2013). It has a complex phonetic system, with several distinct vowels and consonant clusters that can be challenging for non-native speakers to pronounce (Hallberg, 1992). The Pashto script is adapted from the Arabic script with additional letters (Penzl, 1955). Furthermore, it is marked by its use of ergativity, which can be unfamiliar to speakers of nominative-accusative languages (Robson & Tegey, 2009).

## **Dialects of Pashto**

Pashto encompasses two primary dialects: northern and southern. The northern variety, often termed the Yousafzai or Peshawari dialect, finds its speakers among the Pashtuns in Afghanistan's eastern and northeastern regions, inclusive of Kabul. Additionally, it's prevalent in Pakistan's eastern and southeastern zones, notably in Khyber Pakhtunkhwa (García and Munir 2016).

Conversely, the southern variant, sometimes referred to as the Qandahari Khattak dialect, is dominant in areas like southeastern Afghanistan, including locales such as Kandahar. In Pakistan, this dialect is spoken predominantly in the southeast and southwest, especially in cities like Khyber Pakhtunkhwa and Quetta Baluchistan. Both these main dialects are divided into several sub-dialects. To illustrate, under the southern bracket, we find dialects like Durrani, Kakar, and Khattak, among others. In contrast, the northern bracket includes dialects like Yusufzai, Khosti, and Afridi, to name a few (CeLCAR 2020; Dupree 2002).

Though there are variances across these dialects, most remain mutually intelligible. However, certain isolated dialects, such as the Waziri from Waziristan, Pakistan, and the Wardak, might pose comprehension challenges for broader Pashto-speaking audiences.

Intriguingly, Pashto doesn't align with a universally acknowledged standard form. While many languages, like English, have a recognized standard version, Pashto's diverse speakers often view their respective dialect as the benchmark. The Kandahari dialect is perhaps the closest to a universally accepted form, given its elevated status and frequent usage in written forms by the Pashtun community (Tegey and Robson 1996).

This absence of uniform standardization, especially in written contexts, complicates the process of teaching and assimilating Pashto. Authentic content, including newspapers and digital articles, often displays variance in orthography and punctuation, reflecting the predominant regional dialect. This inconsistency poses challenges for non-native learners attempting to gauge

grammatical correctness. While the inception of Pashto academies in the mid and late 20th century, located in Peshawar and Kabul respectively, did usher in some standard orthographical norms, these guidelines often go overlooked. Many digitally available articles, often translations from diverse languages, lack thorough editing by proficient native Pashto individuals (University of Peshawar 2021).

### **Pedagogical Approaches:**

Traditionally, Pashto was taught through rote memorization and oral repetition, especially in regions with limited access to formal education (Ahmed, 2010). In contemporary pedagogical approaches, there's a focus on communicative language teaching, which prioritizes real-life language use over structured grammar drills (Khan & Rahman, 2011). Given the complex phonetic characteristics of Pashto, pronunciation is often an emphasized component of modern curricula, utilizing both auditory tools and phonetic exercises (Hallberg, 1992). With the advent of technology, online platforms and language apps have started emerging, offering interactive lessons for global learners (Khan, 2018).

## **HOW TO USE THE TEXTBOOK**

Designed to be user-friendly, we recommend learners progress from novice to advanced levels for the best experience. This textbook is more than just an educational tool—it's a gateway to the rich tapestry of Pashto culture and worldview.

### **Maximizing Learning Experience:**

This textbook is best utilized with guidance from a proficient Pashto mentor. It thoughtfully combines colloquial and formal Pashto, starting each lesson with everyday vernacular before transitioning to its formal counterpart. This dual approach illuminates the nuances of written and spoken expressions.

Each lesson is structured to spark curiosity, beginning with essential questions. After a series of activities, a self-assessment helps gauge your understanding.

To fully engage with the material, learners must:

- Seek external resources to enrich understanding.
- Engage deeply with the content to enhance linguistic skills and sociocultural knowledge related to Afghanistan.
- Pay special attention to the Language and Cultural Notes sections, as they provide insights into Pashto language subtleties and Afghan culture.

For optimal results, learners must:

- Follow the chapters and lessons sequentially.
- Avoid skipping sections.
- Begin with Chapter One, Lesson 1.

- Emphasize Pashto reading and pronunciation, limiting dependence on transliteration.
- Consult the Language and Culture Notes sections diligently.

Lastly, the included audio files are instrumental for honing pronunciation.

## **ORGANIZATION OF LESSONS**

1. **Essential Questions:**  
Thought-provoking questions that set the context for the lesson, aiming to spark curiosity and provide a thematic direction for the upcoming content.
2. **Focus of the Lesson:**  
A brief outline highlighting the primary objectives or learning outcomes of the lesson, guiding learners on what to expect and concentrate on.
3. **Exchanges (text and audio dialogues):**  
Scripted dialogues portraying realistic interactions in the target language, complete with audio recordings to assist learners in comprehending pronunciation and conversational context.
4. **Language and Culture Notes:**  
Insights that shed light on the intricacies and nuances of the language and its cultural background, helping learners understand the broader context of what they are studying.
5. **Vocabulary Preparation (audio & transliteration):**  
A section dedicated to introducing new words or phrases relevant to the lesson, accompanied by audio clips for pronunciation clarity and transliteration to aid those still getting accustomed to the language's script.
6. **Multiple Learning Activities:**  
A collection of diverse tasks and exercises tailored to engage learners and reinforce the lesson's content in various ways, catering to different learning styles.
7. **Direct Instruction:**  
Explicit explanations and teaching of specific linguistic or cultural concepts, ensuring a comprehensive understanding of the lesson's core elements.
8. **Form-Focused Activities:**  
Activities specifically designed to practice and refine particular linguistic structures or forms, such as grammar, syntax, or pronunciation.
9. **Critical and Higher-Order Thinking Tasks:**  
Challenging exercises that push learners to engage in analysis, evaluation, or synthesis of the lesson's content, fostering a deeper level of comprehension.
10. **Theme-Related Proverb:**

A traditional saying or proverb relevant to the lesson's theme, offering cultural insight and connecting the language learning to deeper cultural values and perspectives.

**11. Can-Do Statements/Self-Assessment:**

Specific competencies or skills learners should have achieved by the end of the lesson. It serves as a self-evaluation tool, helping learners assess their own understanding and progress.

**12. Review of the Chapter:**

A concise summary recapping the main points and takeaways from the lesson, enabling learners to reinforce their understanding and prepare for subsequent chapters.



**13. Interactive Learning:**

**Kotobee** software provides interactivity for some of the learning activities. To access the activities, visit our site at [languagementors.org/products](https://www.languagementors.org/products) for detailed instructions.



This book enhances learning with interactive vocabulary preparation using BookWidgets' audio flashcards. Users can conveniently access these flashcards by clicking on the BookWidgets icon located under the dedicated “Vocabulary Preparation” section. This feature aims to provide an engaging and effective method for reinforcing language skills within the context of the content. It promotes an interactive and dynamic approach to vocabulary acquisition, fostering a more immersive and enjoyable learning experience for readers. The integration of audio flashcards offers a valuable resource for enhancing language proficiency and retention.

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## Course Map

| Chapter                                                       | Themes                                    | Functions                                                                                                                                    | Structure                                                                      | Skills and Learning Strategies                                                                                                        | Critical Thinking Strategies<br>(Language and Culture Notes)                                                                                                                               |
|---------------------------------------------------------------|-------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Chapter One</b><br><br><b>Ethnic Groups in Afghanistan</b> | Lesson 1<br><br>Pashtun Ethnic Groups     | Identify the dominant ethnic group (the Pashtuns) in Afghanistan and discuss the elements that make them different from other ethnic groups. | <ul style="list-style-type: none"> <li>Habitual past (used to)</li> </ul>      | <ul style="list-style-type: none"> <li>Thinking ahead</li> <li>Visualizing ideas</li> <li>Asking questions</li> </ul>                 | Discuss how diverse ethnicities contribute to the richness of Afghan culture and the challenges that might arise due to ethnic diversity in Afghanistan.                                   |
|                                                               | Lesson 2<br><br>Non-Pashtun Ethnic Groups | Identify the major non-Pashtun ethnic groups in Afghanistan and discuss what they have in common.                                            | <ul style="list-style-type: none"> <li>Habitual past (used to)</li> </ul>      | <ul style="list-style-type: none"> <li>Listening for an anecdote</li> <li>Understanding new words</li> <li>Finding details</li> </ul> | Demonstrate understanding of the non-Pashtuns' role in Afghanistan, the elements that make them unique, and the broader implications of ethnic dominance in a diverse nation.<br><br>IPA 1 |
| <b>Chapter Two</b><br><br><b>Pashto Literature</b>            | Lesson 1<br><br>Pashto Poetry             | Identify and explain how Pashto literary works reflect and respond to the social and cultural of Pashtun society.                            | <ul style="list-style-type: none"> <li>Subjunctive mood: past tense</li> </ul> | <ul style="list-style-type: none"> <li>Note-taking</li> <li>Previewing</li> <li>Active reading</li> </ul>                             | Delving deep into Pashto literature, uncovering its themes, historical context, and its role in shaping and reflecting the societal and cultural landscapes of Afghanistan.                |
|                                                               | Lesson 2<br><br>Pashto Poets              | Identify a few famous Pashto poets and their works and explain how they reflect Afghanistan's complex history, culture, and society.         | <ul style="list-style-type: none"> <li>Subjunctive mood</li> </ul>             | <ul style="list-style-type: none"> <li>Empathetic listening</li> <li>K-W-L chart</li> <li>Summarize the main points</li> </ul>        | Exploring the works of renowned Pashto poets, understanding the nuances they bring to light about Afghanistan's intricate history, culture, and societal framework.<br><br>IPA 2           |



|                                           |                                                               |                                                                                                                        |                                                                                                                                                                  |                                                                                                                                          |                                                                                                                                                                                                           |
|-------------------------------------------|---------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Chapter Three</b><br><b>Life Cycle</b> | Lesson 1<br><br>Life Cycle                                    | Identify and explain the traditional stages of the Afghan life cycle, and how they differ from the Western life cycle. | <ul style="list-style-type: none"> <li>• Passive voice</li> <li>• Changing intransitive verbs into causative verbs</li> </ul>                                    | <ul style="list-style-type: none"> <li>• Listening for differences</li> <li>• Scanning</li> <li>• Active reading</li> </ul>              | Examining the traditional stages of the Afghan life cycle, contrasting them with Western life cycle stages, and understanding the cultural, social, and historical influences that shape these stages.    |
|                                           | Lesson 2<br><br>Death and Inheritance                         | Identify and explain how Afghans perceive death and what some beliefs and customs are surrounding it.                  | <ul style="list-style-type: none"> <li>• Using infinitives as verbal nouns</li> <li>• Prepositions<br/>په شان / <i>like</i><br/>and غوندي / <i>as</i></li> </ul> | <ul style="list-style-type: none"> <li>• Listening for differences</li> <li>• Activating prior knowledge</li> <li>• Retelling</li> </ul> | Examining Afghan perspectives on death and inheritance, understanding the cultural, religious, and societal nuances that influence beliefs, rituals, and customs surrounding these concepts.<br><br>IPA 3 |
| <b>Chapter Four</b><br><b>Religion</b>    | Lesson 1<br><br>Islam as the Dominant Religion of Afghanistan | Identify the impact of Islam on Afghan culture, society, politics, and daily life.                                     | <ul style="list-style-type: none"> <li>• Subjunctive mood</li> </ul>                                                                                             | <ul style="list-style-type: none"> <li>• Vocabulary review</li> <li>• Activating prior knowledge</li> <li>• Active reading</li> </ul>    | Examining the role of Islam as the dominant religion in Afghanistan, understanding its tenets, practices, and the socio-cultural influences that intertwine faith and daily life.                         |
|                                           | Lesson 2<br><br>The Role of Religion in Politics              | Discuss the role of religion in politics.                                                                              | <ul style="list-style-type: none"> <li>• Subjunctive mood</li> </ul>                                                                                             | <ul style="list-style-type: none"> <li>• Brainstorming</li> <li>• Activating prior knowledge</li> <li>• Active reading</li> </ul>        | Analyzing the intersection of religion and politics in Afghanistan, recognizing how Islam has influenced political developments, governance, and decision-making processes.<br><br>IPA 4                  |

|                                                                        |                                                                              |                                                                                                                                                                                   |                                                                                                                                                                                     |                                                                                                                                                                                                      |                                                                                                                                                                                           |
|------------------------------------------------------------------------|------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Chapter Five</b><br><br><b>Afghan History</b><br><b>(1960-1996)</b> | <b>Lesson 1</b><br><br>The Era of Instability (1960-1979)                    | Identify the elements that contributed to political instability in Afghanistan between the years 1960-1979.                                                                       | <ul style="list-style-type: none"> <li>• Subjunctive mood: <ul style="list-style-type: none"> <li>- Exhortations and warnings</li> <li>- Conditional clauses</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• Activating prior knowledge</li> <li>• K-W-L chart</li> <li>• Summarization exercise</li> </ul>                                                              | Exploring the causes, key events, and ramifications of this tumultuous period.                                                                                                            |
|                                                                        | <b>Lesson 2</b><br><br>The Decade of Intervention and Insurgency (1978-1996) | Analyze the impact of the Soviet-Afghan War and the civil war on Afghanistan's political and social structures.                                                                   | <ul style="list-style-type: none"> <li>• Present Potential</li> <li>• Expressing ability with verbs</li> </ul>                                                                      | <ul style="list-style-type: none"> <li>• Activating prior knowledge</li> <li>• K-W-L chart</li> <li>• Summarization exercise</li> </ul>                                                              | Examining Afghanistan's decade marked by foreign intervention, particularly the Russian invasion, and the subsequent rise of insurgency.<br><br>IPA 5                                     |
| <b>Chapter Six</b><br><br><b>Afghan History</b><br><b>(1996-2023)</b>  | <b>Lesson 1</b><br><br>The Taliban Rule and isolation (1996-2001)            | Examine how the Taliban's regime and Afghanistan's isolation from the world between 1996 and 2001 affected the Afghan people and the nation.                                      | <ul style="list-style-type: none"> <li>• Future progressive tense</li> <li>• Future perfect tense</li> </ul>                                                                        | <ul style="list-style-type: none"> <li>• Empathetic listening</li> <li>• Generating questions</li> <li>• Extending the text</li> <li>• Generating questions</li> <li>• Extending the text</li> </ul> | Examining the period of Taliban rule and isolation in Afghanistan, exploring the ideologies, policies, and global reactions that characterized this era.                                  |
|                                                                        | <b>Lesson 2</b><br><br>The Era of Democracy (2001-2023)                      | Analyze key events and factors that shaped the era of democracy (2001-2023) in Afghanistan, and evaluate its impact on the country's political, social, and economic development. | <ul style="list-style-type: none"> <li>• Future perfect progressive</li> <li>• Future in the past progressive</li> </ul>                                                            | <ul style="list-style-type: none"> <li>• Empathetic listening</li> <li>• Generating questions</li> <li>• Extending the text</li> </ul>                                                               | Exploring Afghanistan's attempts at democratization post-2001, understanding the challenges, achievements, and the interplay of local and global forces in shaping this era.<br><br>IPA 6 |

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## CHAPTER ONE

لومړۍ څپرکۍ

### ETHNIC GROUPS IN AFGHANISTAN

قومونه



## LEARNING OBJECTIVES

**I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS** (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

### ADVANCED PROFICIENCY BENCHMARK

**A. Interpretive Mode: I can** usually understand the main ideas and flow of events expressed in various time frames in conversations and discussions.

#### Chapter Objectives

- Understand the main idea and identify supporting details in a complex and lengthy passage about *ethnic groups in Afghanistan*.

**B. Interpersonal Mode: I can** participate in spontaneous spoken and written conversations on familiar topics, using a combination of connected sentences and short paragraphs, often across various time frames.

#### Chapter Objectives

- Exchange information in conversations on *ethnic groups in Afghanistan* that I have researched, using connected sentences that may combine to form paragraphs and asking a variety of questions, often across various time frames.

**C. Presentational: I can** communicate information, make presentations, and express my thoughts about familiar topics, using a combination of connected sentences and short paragraphs, often across various time frames.

#### Chapter Objectives

- Give detailed presentation on *ethnic groups in Afghanistan* that I have researched, using a few short paragraphs, often across various time frames.

#### D. Intercultural:

- **Investigate:** In my own and other cultures **I can** make comparisons between products and practices to help me understand perspectives.
- **Interact: I can** interact at a functional level in some familiar context.

#### Chapter Objectives

- Compare products and practices in own and other cultures related to *ethnic groups in Afghanistan*.

## LESSON 1

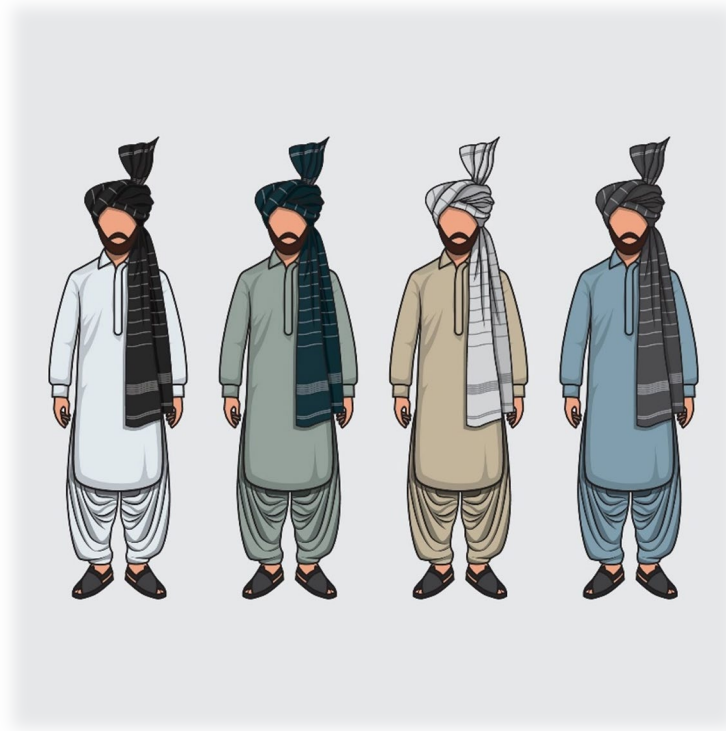
لومړۍ درس

### PASHTUN ETHNIC GROUPS

پښتانه

#### CHP 1. L 1. ESSENTIAL QUESTIONS

- Who are Pashtuns, and how do they influence the political life in Afghanistan?



Discuss the following questions with a partner. Write down the main points on a piece of paper.

- What are the main ethnic groups in Afghanistan?
- What is the most dominant ethnic group in Afghanistan?
- What do Afghan ethnic groups have in common?

## **CHP 1. L 1. FOCUS OF THE LESSON**

In this lesson, you will identify the dominant ethnic group (the Pashtuns) in Afghanistan and discuss the elements that make them different from other ethnic groups. The grammatical aspect of the lesson will focus on the habitual past (used to).

\* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 1. L 1. Lesson Learning Checklist).



## CHP 1. L 1. INTRODUCTION

 **Learning Activity 1.** Listen to Part I of the following passage. As you follow along, think about the factors associated with Pashtun ethnic groups. How belonging to the Pashtun ethnic group forms a Pashtun Afghan's perceptions, behaviors, and social interactions. Circle the words/phrases that you do not understand. Part II of this passage will be presented later in the lesson.



### The Pashtuns - Part I

#### پښتانه - لومړۍ برخه

د ډاکټر لطيف ياد د کتاب «پښتانه قبيلې و پېژنئ»، تقريباً ۱۳۵ پښتون قبيلې شتون لري. پښتانه په بيلا بيلو قبيلو، خيلونو، ښاخونو څانگو پورې وېشل شوي دي. په سر کې د ابداليان او ابراهيم خيل نومونه راځي.

#### ۱. ابداليان

ابداليان چې په درانيانو سره هم شهرت لري د افغانستان په تاريخ کې يو نامتو ټبر (قوم) دی چې د نامه رېښه يې د ۴ ميلادي شا او خوا کې سپين پوستي اريايي قبيلې ته چې اپتل يا هپتالي نو ميږي رسېږي چې دغې قبيلې په باختري او تخارستان کې يو غښتلی دولت جوړ کړ. ابداليان کله کله د يفتليان په نوم هم يادېږي.

روايتونه وايي چې د اسلامي دورې په تاريخ کې لومړنۍ سړۍ چې د (ابدال=اودل) په نامه ياد شوي دي د پښتني قبيلو مشهور نيکه دی چې د خپل نامتو کهول (خاندان) سره د سليمان په غره کې اوسېده. دی د ۴۴ هجري يا ۱۰۸۸ ميلادي کلونو په شا او خوا کې يې پښتانه قبایل پر ځان راټول کړي وو او د ده له توکمه (قومي گروپونه) ملک سليمان د عيسی زوی چې په زيرک سره مشهور و، پښتني قبيلې د سليمان له غره نه کندهار ته بوتلي او هلته يې مېشته کړي.

داسې فولکلوري روايتونه هم شته چې په پيل کې ابدال بل نوم درلود، خو کله چې د خواجه احمد ابدال چشتي حضور ته، چې د خپل وخت مشهور پير او استاد و، ورغی او د هغه خدمت ته يې ملا وتړله هغه ورته د ابدال نوم او لقب ورکړ چې له هغې راهيسې په دغه نوم مشهور او اولاده يې د ابداليانو په نامه يادېږي.

ويل کيږي چې د ابدال تر مړينې ورسته څر د خپلې کورنۍ مشر شو او ده د خپلو نورو زامنو د جملې نه خپل مشر زوی عيسی په خپل ځای وټاکه. د عيسی د زامنو نه سليمان تر ټولو پوه او هوښيار و نو ځکه دی په څيرک يا زيرک مشهور



*The rest will be presented in Lesson 2*

### Language and Culture Note 1.

## The People

Afghanistan is a country of predominately (په عمده توگه) Muslim, Indo-European speakers of Caucasoid race, with distinctive (ځانگړی) tribal and ethnic clothing, language, and other cultural practices.

Afghanistan is not a self-contained ethnic (قومي) unit, and its national culture is not uniform. Few of its ethnic groups are indigenous (خايي). All Pashtuns, for example, are not Afghan citizens. A considerable number of Pashtuns live in the Khyber Pakhtunkhwa province of Pakistan. Tajik, Uzbek, Turkoman, and Kirghiz have their own republics in Central Asia. Most residents of the western part of Afghanistan are an extension of the Iranian Plateau, who are simply Persian-speaking Farsi-wan farmers. Baloch people live in the southwestern corner of Afghanistan, northwestern Pakistan, and southeastern Iran.



## CHP 1. L 1. VOCABULARY PREPARATION



**Learning Activity 2.** Review the words and try to learn them. To listen to the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on regional dialect (Eastern/Western dialect). In cases where there is a difference, the Eastern dialect is provided first, followed by the Western dialect.

| English                  | Transliteration    | پښتو               |    |
|--------------------------|--------------------|--------------------|----|
| famous                   | nāmtu              | نامتو              | ۱  |
| root                     | rixə               | رېښه               | ۲  |
| strong state             | ğaxtaly dawlat     | غښتلی دولت         | ۳  |
| legendary stories        | afsānawi rawāytunə | افسانوي روايتونه   | ۴  |
| Islamic period           | d aslāmi dawre     | د اسلامي دورې      | ۵  |
| chole                    | kahol              | کھول               | ۶  |
| on the Sulaiman mountain | d slemān pə ġrə ke | د سليمان په غره کې | ۷  |
| smart                    | zirak              | زيرک               | ۸  |
| to take                  | botlal             | بوټل               | ۹  |
| collection               | rāṭolawal          | راټولول            | ۱۰ |
| folklore tradition       | folklori rawāytunə | فولکلوري روايتونه  | ۱۱ |
| to have                  | darlodol           | درلودل             | ۱۲ |
| title                    | laqab              | لقب                | ۱۳ |
| after death              | tar mṛine wrustə   | تر مړينې وروسته    | ۱۴ |
| determine                | tākal              | ټاکل               | ۱۵ |

## Listening Strategies

### Thinking Ahead

Before you listen to a passage, think ahead by predicting what a speaker will say. This approach will help you process linguistic cues and better understand the passage. Try thinking about some questions or discussing questions about the topic with a partner. For example, what might be some commonalities between different ethnicities in Afghanistan? What makes them different, etc.?



**Learning Activity 3.** Match the words/phrases. Look up some words online using a Pashto online dictionary.

|               |        |
|---------------|--------|
| name of mount | ابدالي |
| history       | روایت  |
| mount         | خیل    |
| tribe         | دراني  |
| subtribe      | تاریخ  |
| tradition     | سليمان |
| Sufi          | غره    |
| instructor    | مېشت   |
| settled       | پير    |
| tribe         | استاد  |



#### Learning Activity 4. Define the following Pashto words.

|          |          |
|----------|----------|
| branches | خبرک     |
| Pashtuns | پښتانه   |
| tribes   | ابداليان |
| tribes   | بڼاخونه  |
| smart    | ځانگونه  |
| branches | درانيان  |



#### Understanding the Listening



**Learning Activity 5.** Listen to the passage at the beginning of the lesson (CHP 1. L 1. INTRODUCTION) and answer the following questions. Write غ (غلط) for false and ص (صحيح) for true statements. According to the passage:

| Statement<br>جمله                                                                                                                                           | True صحيح<br>/ False غلط |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|
| There are about 135 Pashtun tribes.                                                                                                                         |                          |
| Not all Pashtuns are Afghans.                                                                                                                               |                          |
| Each major tribe is further divided into sub-tribes and different branches.                                                                                 |                          |
| The two major Pashtun tribes are Abdali and Ibrahim Khel.                                                                                                   |                          |
| The Abdali tribe is also known as the Durrani.                                                                                                              |                          |
| Durrani roots go back to 4th B.C.                                                                                                                           |                          |
| One theory says that a person named Abdal was an elder of Pashtun tribes who lived in the Sulaiman Mountains in Afghanistan.                                |                          |
| A person by the name of Malik Sulaiman moved the Pashtun tribes from the Sulaiman Mountains to Kandahar.                                                    |                          |
| Another narrative says Abdal originally had a different name. However, his name changed to Abdal when he accepted Khwaja Ahmad Abdal Chishti as his master. |                          |
| After the death of Abdal, Zar became the elder of this family.                                                                                              |                          |

## Language and Culture Note 2.

### Ethnic Groups

Three physical types (ډولونه) are present in Afghanistan: Caucasoid (mainly Pashtun, Tajik, Baluch, Nuristani), Mongoloid (mainly Hazara, Aimaq, Turkoman, Uzbek, Kirghiz), and modified Australoid (Brahui). Most Dravidian-speakers live south of the Narbada River in India. There are beliefs that the Brahui from Pakistan and southwester Afghanistan are descendants from Indo-Europeans who invaded (پرغل ړکړ) in the second millennium B.C. Many of them work today as farmers in southwestern Afghanistan.

Source: Afghanistan by L. Dupree (1980)



**Learning Activity 6.** Listen to the passage “The Pashtuns.” Then answer the following question.

Question. Which of the narratives about Abdali sounds right to you? And why? Write your response in Pashto below. You can look up some information online.

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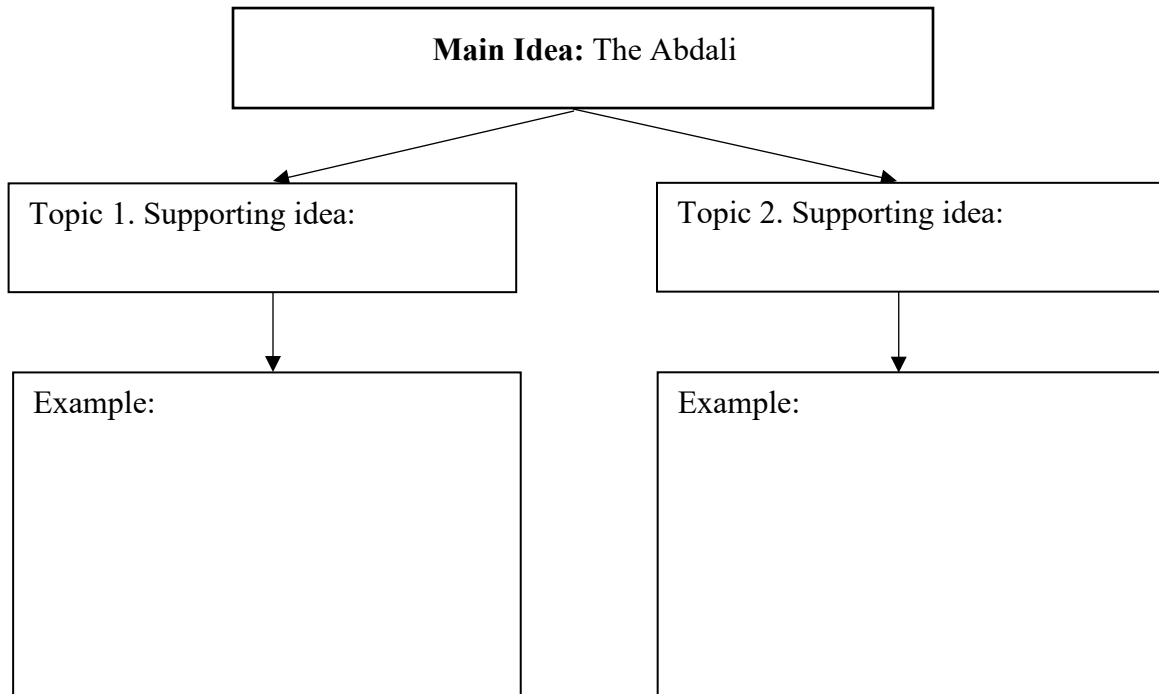
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## Learning Activity 7. Graphic Organizer

Listen to the passage again and complete the following organizational chart to show the main idea, the supporting ideas, and examples.



### Language and Culture Note 3.

#### Governance in the Tribal System

Tribal communities (قبيلوي ټولنې) do not have governing institutions in the same way nations or states have them, nor do they want them. Tribal communities often have informal systems to deal with the fundamental (بنيادي) realities of life, such as managing resources (منابع), conflicts, etc.

In Afghanistan, “tribes” do not function as unified groups. Generally, tribes in Afghanistan are not hierarchical (د رتبې په اساس), meaning there is no “chief” or identified leader with whom to negotiate and hold accountable. To better understand how tribes in Afghanistan function, one must look at local groups and their conflicts.



**Learning Activity 8.** Work with a partner or alone. Read the passage “The Pashtuns” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

## CHP 1. L 1. DIRECT INSTRUCTION

### The Habitual Past (used to)

#### 1. The Form of the verb kaydul / کېدل (to become)

In addition to its use in future tense construction, the particle **ba** / به is also used to show a habitual action in the past tense. The verb is used in the imperfective aspect. The particle **ba** / به usually placed after the subject pronoun/second in the sentence. As a reminder, the verb agrees with the subject pronoun. See some examples below in the form of questions and answers:

| Question                                          | Answer                                    | ځواب                                  | پوښتنه                                    |
|---------------------------------------------------|-------------------------------------------|---------------------------------------|-------------------------------------------|
| On which days did your clothes used to be washed? | They used to be washed every Saturday.    | هره شنبه به مينځل کېدې.               | ستاسو جامې به په کومو ورځو کې مينځل کېدې؟ |
| Did your foot used to hurt?                       | Yes, it used to hurt, but now it is fine. | هو، پينه به مې خورېدله، خو اوس ښه ده. | پينه به دې خورېده؟                        |
| When did the bread used to be cooked?             | It used to be cooked at six o'clock.      | په شپږ بجو پخېده.                     | دوډۍ به څه وخت پخېده؟                     |
| When did it used to start to rain?                | It used to start every morning.           | هر سحر به شروع کېده.                  | باران به څه وخت شروع کېده؟                |

**2. Intransitive Verbs.** Subject pronoun is used as the “doer,” and the verb agrees with the subject. See some examples below in the form of questions and answers:

| Question                          | Answer                                 | ځواب                       | پوښتنه                      |
|-----------------------------------|----------------------------------------|----------------------------|-----------------------------|
| Did the bus used to stop here?    | Yes, last year it used to stop here.   | هو، تېر کال به دلته درېده. | سرويس به دلته درېده؟        |
| Did you used to live in Kabul?    | Yes, we used to live there.            | هو، هلته به اوسېدو.        | تاسې به په کابل کې اوسېدئ؟  |
| Where did you always used to go?  | I used to always go to the university. | زه به تل پوهنتون ته تلم.   | ته به تل چېرته تلې؟         |
| When did he used to come to work? | He used to come to work early.         | هغه به وختي کار ته راتله.  | هغه به څه وخت کار ته راتله؟ |



**3. Transitive Verbs.** The oblique form of subject pronoun is used as the “doer,” and the verb agrees with the direct object. See some examples below in the form of questions and answers:

| Question                                  | Answer                                    | ځواب                             | پوښتنه                        |
|-------------------------------------------|-------------------------------------------|----------------------------------|-------------------------------|
| Did you used to sew clothes?              | Yes, I used to sew them.                  | هو، و به مې گندلې.               | تا به جامې گندلې؟             |
| Where did he used to eat food?            | He used to eat here every day.            | هره ورځ به يې دلته خورله.        | هغه به چېرته ډوډې خورله؟      |
| Did you used to watch children last year? | No, we did not used to watch them.        | نه، نه به مې ساتل.               | تاسو به تېر کال ماشومان ساتل؟ |
| Did you used to drink juice every night?  | Yes, I used to drink it, but now I don't. | هو، څښل به مې، خو اوس يې نه څښم. | تا به هره شپه جوس څښل؟        |



**Learning Activity 9.** Select the correct conjugation for each statement.

| English                                       | Conjugated Verb | پښتو                                 |
|-----------------------------------------------|-----------------|--------------------------------------|
| When did you used to get sick?                |                 | ته به څه وخت [ناروغېدل]؟             |
| I used to get sick every month.               |                 | زه به هره مياشت [ناروغېدل].          |
| He used to sew clothes every year.            |                 | هغه به کال کالي [گندل].              |
| When did Khalida used to come here to work?   |                 | خالده به کله خپل کار ته [راتلل]؟     |
| When did Khalid used to live in Kabul?        |                 | خالد به کله په کابل کې [اوسېدل].     |
| She used to eat her meal at 8 o'clock.        |                 | هغې به خپله ډوډۍ په ۸ بجو کې [خورل]. |
| You used to read the newspaper every morning. |                 | تا به هر سهار ورځپاڼه [لوستل].       |



**Learning Activity 10.** Choose the correct ending.

|                                          |    |
|------------------------------------------|----|
| سرویس به دلته درېد —                     | ې  |
| زه به مې کالي گنډل —                     | ه  |
| موږ به هره اونۍ جامې منځل —              | م  |
| ستاسو لاسونه به خوړېد —.                 | له |
| هغه به هره شپه په لسو بجو کې بیده کېد —. | ه  |



**Learning Activity 11.** Retell what you have learned about the Abdali Pashtun tribe in Pashto.

Use [Vocaroo | Online voice recorder](#) to record yourself. Then, share the link with your teacher or classmates for feedback. Look up some words using an online Pashto dictionary. Try to create a longer discourse.

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## PASHTUN ETHNIC GROUPS

پښتانه

### CHP 1. L 1. ESSENTIAL QUESTIONS

- What are the key customs and traditions observed by Pashtuns in Afghanistan, and how do these cultural practices shape their social identity and community cohesion?



Source: "Mujahideen." By Erwin Lux – is licensed under CC BY-SA 3.0.



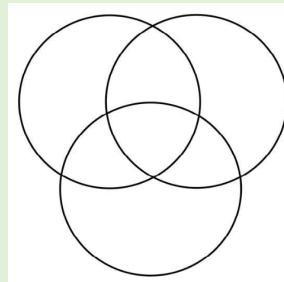
**Learning Activity 12.** Look at the picture and answer the following questions.

- What do Afghan ethnic groups have in common with ethnic groups in other countries?
- How is a tribal system similar or different from any other systems of governance?

## Reading Strategies

### Visualizing Ideas

To better comprehend new information, it is helpful to use graphic organizers, charts, or Venn Diagrams to see the ideas in the passage. For instance, three-overlapping circles (Venn Diagram) will help you to identify the similarities and differences between three ethnic groups.



## CHP 1. L 1. READING



**Learning Activity 13.** Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using a Pashto online dictionary.

### The Pashtuns - Part II

#### پښتانه - دوهمه برخه

لوی ابدالي احمد شاه بابا چې د پوپلزيو د سنوزو په څانگې (شاخه) پورې يې اړه درلوده د ۱۷۴۷ ميلادي نه تر ۱۷۷۳ ميلادي لويه امپراتوري (پادشاهي) جوړه کړه چې په تاريخ کې د درانيانو د امپراتورۍ په نامه سره شهرت لري.

درانيان چې د پښتنو د سربني پښتنو په ټولنيزې ډلې (گروپ) پورې اړه لري په دوو سترو (غټ) ښاخونو يعني څيرک او پنج پای باندې ويشل (تقسيم) شوي دي چې بارکزی، اڅکزي، پوپلزي، الکوزي، محمد زي او سدوزي د زيرک څانگې دي. نورزي، سهاکزي، اليزي، ادوزي او ماکو د پنج پای څانگې دي. د ابداليانو کورنۍ د ۱۷۴۷ ميلادي نه تر ۱۸۱۸ ميلادي پورې پر افغانستان واکمني (حکومت) کړې چې بيا حکومت بارکزيو او دهغو يوې څانگې محمدزيو په لاس کې وه.

#### د ود او د ستور

د درانيو د هرې قبيلې په سرکې يوشمېر موجود دی (شتون لري) چې کله کله د دغې مشرۍ موقف په يوې کورنۍ کې موروثي پاتې کيږي خو کله کله په دغه برخه کې تغيير هم راتلی شي. د دغې قبيلې د ښاخونو خلک خپلو مشرانو ته پوره او بشپړ درناوی (احترام) لري او اکثره لانجې (مشکلات) د جرگو او مرکو له لارې چې د ټولو پښتنو يو منل شوی دود دی اواروي (حل کوي). دوی اکثراً په جوماتونو (مساجد) او حجرو کې سره راټوليږي او د خپلو ستونزو د اوارولو په اړوند تصميمونه پکې نيسي. درانيان ميلمه پال خلک دي. ښايسته څيري، دنگ دنگ قدونه، گرد مخونه او پراخې ټنډې لري.

درانيان اکثراً په کندهار، هلمند، ارزگان، فراه، هرات، بادغيس، فارياب، بلخ، کندز او د هيواد پنه نورو مختلفو برخو او هم په سهيلي پښتونخوا کې په کويټه، شال، پشپن، لورليي، زيارت، ژوب او نورو ډيروسيمو کې استوگنه لري (اوسېږي). د ايران په ختيځو (شرقي) برخو کې هم ډير شمير درانيان چې په پخوا وختونو کې هلته ليرديدلي دي (کډه شوي) ميشته دي.

## A portrait of Shah Jahan, the Mughal Emperor, depicted in an oval frame. He is shown from the chest up, wearing a turban with red and white stripes and a blue robe with a fur collar. He has a beard and a mustache, and is looking slightly to the right.

## ۲. ابراهیم خیل

**Source:** Adapted from [\(لوئے ماموند / لوی ماموند / ا.ک.ا. Loye / Loi Mamund / Kakazai / گکازئی / گکازئی / گکازی / گکازئی\) - ڈاکٹر لطیف یاد](#)

## Reading Strategies

Have some questions in mind. As soon as you complete the reading, reflect to ensure the reading has answered your questions. For example, you may have questions about the origin of Hazaras and Turkmen, or you want to know their language and where they live. Now reflect to ensure you have the answers to those questions.

## Understanding the Reading

 **Learning Activity 14.** Check your understanding of the reading on the previous page by choosing whether the following statements are true/صحيح (ص) or false/غلط (غ). You can look up some words using an online Pashto dictionary.

| Statement<br>جمله |                                                                                                   | True صحيح<br>/ False غلط |
|-------------------|---------------------------------------------------------------------------------------------------|--------------------------|
| 1.                | Ahmad Shah Abdali ruled Afghanistan for 26 years.                                                 |                          |
| 2.                | Ahmad Shah Abdali (Ahmad Shah Baba) belongs to the Durrani Pashtun tribe.                         |                          |
| 3.                | Each Durrani sub-tribe has its own elder, which is usually hereditary.                            |                          |
| 4.                | Elders enjoy a high level of respect.                                                             |                          |
| 5.                | Ibrahim Khel belongs to the Ghilji Pashtun tribe, which is another of the largest Pashtun tribes. |                          |
| 6.                | Ibrahim Khel Pashtuns are mostly involved in the agriculture and livestock sector.                |                          |
| 7.                | Some Ibrahim Khel Pashtuns are also involved in doing business.                                   |                          |
| 8.                | Both Durrani and Ibrahim Khel Pashtuns are very hospitable people.                                |                          |
| 9.                | Ashraf Ghani, the last president of Afghanistan (2021) belongs to the Durrani tribe.              |                          |
| 10.               | Hamed Karzai, the president before Ashraf Ghani, belonged to the Ghilji tribe.                    |                          |



**Learning Activity 15.** Work with a partner or alone. Read the article “The Pashtuns - Part II” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |



**Learning Activity 16. Check Your Understanding**

Work with a partner or alone and write in Pashto a few essential facts about “The Pashtuns - Part I & II” in your own words.

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### Learning Activity 17. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

|       |        |      |     |           |     |
|-------|--------|------|-----|-----------|-----|
| مورثي | ستونزه | حجره | علم | مېلمه پال | مشر |
|-------|--------|------|-----|-----------|-----|

۱ پښتانه \_\_\_\_\_ خلک دي.

۲ پښتانه د \_\_\_\_\_ سره ډېر مينه لري.

۳ هره پښتنه قبيله په سر کې يو \_\_\_\_\_ لري.

۴ پښتانه معمولاً په \_\_\_\_\_ او جوماتونو کې يوځای کېږي چې \_\_\_\_\_ حل کړي.

۵ زيات تر وخت مشرتوب \_\_\_\_\_ دی.

### CHP 1. L 1. APPLYING KNOWLEDGE



**Learning Activity 18.** Refer to the “The Pashtuns – Part I & II” passages. Work with a partner or alone. Write a short email in Pashto to a friend and tell them 2-3 important facts about each major tribe. Also, mention if anything in the passage has surprised you. Use an online Pashto dictionary to look up some words.

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## CHP 1. L 1. ANALYZING

### Comparing Cultural Perspectives



**Learning Activity 19.** Compare the cultural and political practices of Pashtun tribes to practices in your community. What similarities and differences do you notice? Write your findings in Pashto.

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## CHP 1. L 1. EVALUATING



**Learning Activity 20.** Work with a partner or alone. Describe how belonging to a Pashtun ethnic group forms a Pashtun Afghan's perceptions, behaviors, and social interactions. Make sure to look up some information online to enhance your knowledge.

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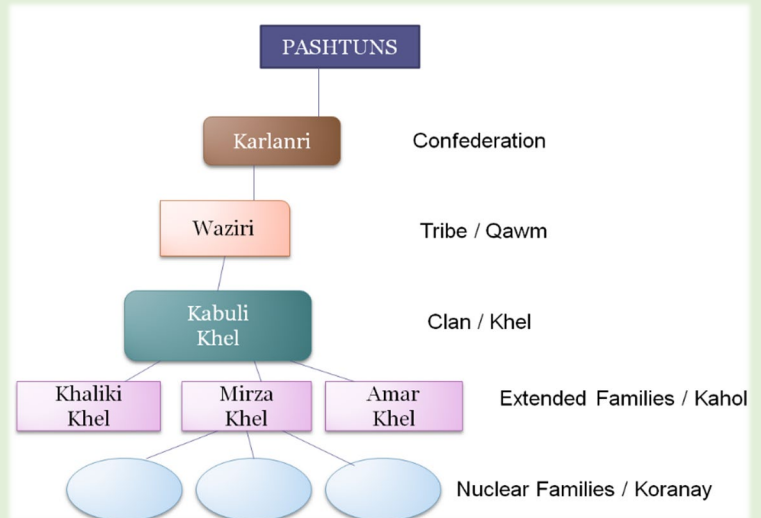
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## Language and Culture Note 4.

### Tribal Organization

This diagram shows the Pashtun tribal organizations. There are many tribes under the confederation level, such as the “Karlanri.” Each tribe will contain many Khels or clans, such as the Kabuli Khel shown here. Some Khels, like the Suleiman Khel of the Ghilzai/Ghilji in the Katawaz region, have grown so big that each Khel has still another layer of Khels beneath it.



### CHP 1. L 1. CREATING



**Learning Activity 21.** Based on what you have learned and acquired so far, create an informational sheet, supported by images. Describe the main Pashtun ethnic groups in Afghanistan and explain how they influence the political life in the country.

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**Learning Activity 22.** Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

پښتو متل

### PASHTO PROVERB

مه خه په هغه لار چي نه دی مور خي او نه پلار.

**Transliteration:** Ma zhah pah haghah lār chi na di mor zhi o na plār.

**Literal:** Do not go down that path where neither your mother nor your father goes.

**Meaning:** The proverb serves as a word of caution and guidance, emphasizing the wisdom of our elders and the precedents they set. By advising against traveling down a path that neither one's mother nor father has traversed, the proverb underlines the importance of heeding to the experiences and knowledge of our parents. In a broader sense, it advises individuals to avoid unfamiliar or risky territories and situations without the guidance or example of trusted mentors or elders. Such proverbs in Pashtun culture reflect the community's emphasis on respect for elders, tradition, and the wisdom acquired from life's experiences. It speaks to the communal wisdom that parents and elders provide, highlighting their role as guardians and guides in a person's life.

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## CHP 1. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

| Can-Do Statement |                                                                                                               | Achieved |
|------------------|---------------------------------------------------------------------------------------------------------------|----------|
| 1.               | I can identify the main Pashtun ethnic groups.                                                                |          |
| 2.               | I can explain who Pashtuns are and how they influence political life in Afghanistan.                          |          |
| 3.               | I can discuss how belonging to an ethnic group forms Pashtun perceptions, behaviors, and social interactions. |          |
| 4.               | I can discuss and provide information about Afghanistan's most dominant Pashtun ethnic groups.                |          |
| 5.               | I can read an authentic Pashto text and retell its main idea.                                                 |          |
| 6.               | I can say a Pashto proverb and explain the context in which it is used.                                       |          |

## LESSON 2

دوهم درس

### NON-PASHTUN ETHNIC GROUPS

غیر پښتون قومونه

#### CHP 1. L 2. ESSENTIAL QUESTIONS

- Who are non-Pashtuns tribes in Afghanistan?
- What do Afghan ethnic groups have in common?



Discuss the following question with a partner. Write down the main points on a piece of paper.

- How have the cultural, historical, and socio-political contributions of non-Pashtun ethnic groups shaped the broader tapestry of Afghanistan's national identity?

## **CHP 1. L 2. FOCUS OF THE LESSON**

In this lesson, you will identify the major non-Pashtun ethnic groups in Afghanistan and discuss what they have in common. The grammatical aspect of the lesson will focus on the habitual past (used to).

\* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 1. L 2. Lesson Learning Checklist).

## CHP 1. L 2. INTRODUCTION

 **Learning Activity 1.** Listen to Part I of the following passage. As you follow along, think about the factors associated with non-Pashtun ethnic groups. How belonging to a different ethnic group forms an Afghan's perceptions, behaviors, and social interactions. Circle the words/phrases that Part II of this passage will be presented later in the lesson.



### Non-Pashtun Ethnic Groups and Tribes in Afghanistan - Part I

#### په افغانستان کې غیر پښتون ولسي ګروپونه او قومونه

د افغانستان ولس پر زیاتو قومونو ویشل کېږي، چې هر قوم یې ځانته ټولنې بلل کېږي. د افغانستان یو متل دی چې وايي: د لاس پنځه ګوتي وروڼه دي، خو ټولي یو له بلې سره توپیر لري». د افغانستان قومونه او ولسونه چې د هیواد په ګوټ ګوټ کې پراته دي، په رواج، خاصیت او اجتماعي ژوند کې یو له بله توپیر لري.

#### د افغانستان عمده او اصلي غیر پښتون قومونه په لاندې ډول دي:

تاجیک، هزاره، ازبک، ترکمن، نورستاني، ایماق، افشار، بلوڅ، قزلباش او نور. پدې بخش کې موږ تاجک او هزاره معرفي کوو او په دوهم قسمت کې د ازبک او ترکمن په هکله مالومات ورکوو.

#### تاجیک

تاجیک په افغانستان کې دویم لوی قوم دی. د جملہ نفوسو په پرتله د دوی شمیر تقریباً ۲۵-۱۸ میلیونه کسان اټکل کېږي. ژبه یې دري ده چې د فارسي یوه لهجه ده. په مذهب سنیان دي. دوی ته پخوانیو پښتنو پارسیانان/دېگان ویل. څنګه چې په افغانستان کې پارسیانان شیعہ دي او تاجیک سنی مذهب، نو ځکه دا لقب د تاجیکیان څخه لیرې کرل سو. تاجیک په افغانستان کې لکه پښتانه یوه مخصوصه د ژوند ساحه نلري. دوی په ټول افغانستان کې نیت دی خو زیاته حصه یې په کابل کې ژوند کوي.

## ازبک

ازبک یو ترکی قوم دی چه په افغانستان، ازبکستان او نورو ګاونډی هیوادونو کې ژوند کوي. شمیر یې په افغانستان کې تقریباً تر ۴ میلیونو ته رسیږي. ازبکان د ترکی د ترکانو راوروسته د ترکی نه بهر تر ټولو لوی ترکی قوم بلل کیږي. د ازبکو د ژوند ساحه مرکزی اسیا ده چی په ازبکستان کې ۳۵ میلیونه ژوند کوي. په مذهبي لحاظ ازبک حنفی پلوه سنیان دي.

Source: Adapted from [Afghanische Stämme, Stämme in Afghanistan \(tolafghanistan.com\)](http://Afghanische Stämme, Stämme in Afghanistan (tolafghanistan.com))

## Language and Culture Note 1.

### The Tajik



Tajiks are a Persian-speaking ethnic group living primarily په لومړي (سرکي) in Afghanistan, Tajikistan, and Uzbekistan. Tajiks are the largest ethnicity (توکم) in Tajikistan and the second largest in Afghanistan and Uzbekistan. They speak varieties (ډولونه) of Persian. The dialect spoken in Afghanistan is called Dari. While the exact number is unknown, it is believed that Tajiks make up around 27 percent of Afghanistan's population (وګړي). Most Tajiks belong to the elite society. Due to their high level of education, Tajiks significantly influence (نفوذ) the political sphere of Afghanistan.



## CHP 1. L 2. VOCABULARY PREPARATION

 **Learning Activity 1.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

| English         | Transliteration | پښتو           |
|-----------------|-----------------|----------------|
| people          | walas           | ولس ۱          |
| divide          | wešal           | ویشل ۲         |
| society         | ṭolanə          | ټولنه ۳        |
| being called    | balalkedal      | بلل کېدل ۴     |
| to be different | tawpirdarlodal  | توپیر درلودل ۵ |
| each part       | goṭgoṭ          | گوټ گوټ ۶      |
| social life     | ajtamā'I žwand  | اجتماعی ژوند ۷ |
| main            | ' amdaə aw asli | عمده او اصلي ۸ |
| guessing        | aṭkal kedal     | اتکل کېدل ۹    |
| accent          | lahjə           | لهجه ۱۰        |
| religion        | mazhab          | مذهب ۱۱        |
| the former      | paxwāni         | پخواني ۱۲      |
| title           | laqab           | لقب ۱۳         |
| area            | sāhə            | ساحه ۱۴        |
| scattered       | tit             | تیت ۱۵         |

## Listening Strategies

### Listening for an Anecdote

An anecdote is a short story that explains and supports the speaker's point or the main idea of a discussion. It can start in many ways. In the passage about *The Pashtuns*, the anecdote begins with *the narrations/stories saying...* روایتونه وايي چې

Listen to the story and pay attention to the details that support the main idea.



**Learning Activity 3.** Match the words/phrases. Look up some words online using a Pashto online dictionary.

|            |       |
|------------|-------|
| religion   | ولس   |
| language   | عمده  |
| Sunni      | اتکل  |
| Shia       | لهجه  |
| guise      | ژبه   |
| main       | مذهب  |
| accent     | سني   |
| difference | شعيه  |
| people     | ساحه  |
| area       | توپير |



#### Learning Activity 4. Define the following Pashto words.

|            |        |
|------------|--------|
| society    | اصلي   |
| divide     | تولنه  |
| the former | لقب    |
| resident   | پخواني |
| title      | ویشل   |
| main       | تیت    |



#### Understanding the Listening



**Learning Activity 5.** Listen to the passage at the beginning of the lesson (CHP 1. L 2. INTRODUCTION) and answer the following questions. Write غ (غلط) for false and ص (صحیح) for true statements. According to the passage:

| Statement<br>جمله                                                                                 | True صحیح<br>/ False غلط |
|---------------------------------------------------------------------------------------------------|--------------------------|
| Afghanistan is a multiethnic country.                                                             |                          |
| While ethnic groups have a lot in common, each one has its own particular customs and traditions. |                          |
| Tajik is the second largest ethnic group in Afghanistan.                                          |                          |
| Tajiks constitute more than 25 percent of the population of the country.                          |                          |
| Tajiks speak the Dari language, which is another accent of the Persian language.                  |                          |
| In the past, Pashtuns used refer to Tajiks as Farsi-Wanan/Parsi-Wanan.                            |                          |
| Uzbeks are a Turkic group.                                                                        |                          |
| About 4 million Uzbeks live in Afghanistan.                                                       |                          |
| Uzbeks are the largest Turkic group outside Turkey.                                               |                          |
| Uzbeks mostly follow the Sunni (Hanafi) sect of Islam.                                            |                          |

## Language and Culture Note 2.

### The Uzbek

The Uzbeks are a Turkic ethnic group. They are one of the largest Turkic ethnic groups in the Central Asian (مركزي آسيا) region. They live mainly in Uzbekistan, but most Uzbeks live in Afghanistan, Tajikistan, Kyrgyzstan, Kazakhstan, Turkmenistan, Russia, and China. A pocket of them can also be found in Turkey, Saudi Arabia, the United States, Ukraine, and other parts of the world. Uzbeks mainly migrated (مهاجر شوي) with a wave of Turkic invaders (بلونكي) and intermingled with local Iranian tribes (قبيلي) over time to become the ethnic group they are today. The Uzbeks of Afghanistan are Sunni Muslims and fluent in the Southern Uzbek language.



 **Learning Activity 6.** Listen to the passage “Non-Pashtun Ethnic Groups and Tribes in Afghanistan - Part I.” Write 2-3 facts about Tajiks and Uzbeks and also list other ethnic groups living in Afghanistan.

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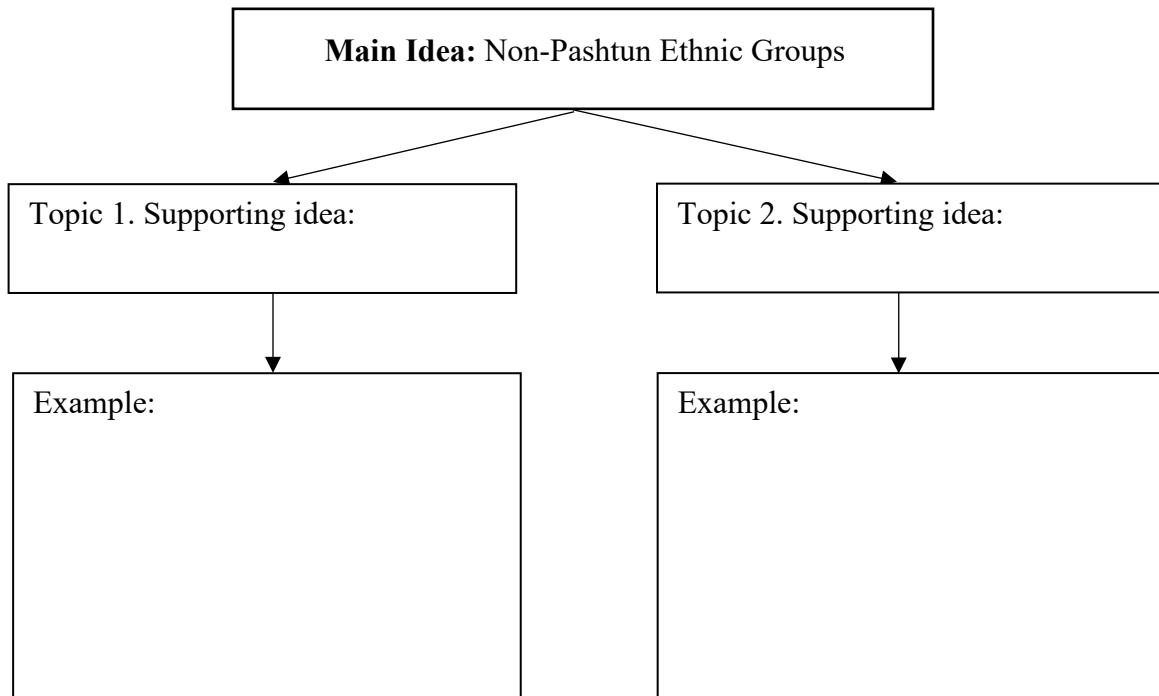
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## Learning Activity 7. Graphic Organizer

Listen to the passage again and complete the following organizational chart to show the main idea, the supporting ideas, and examples.



**Learning Activity 8.** Work with a partner or alone. Read the passage “Non-Pashtun Ethnic Groups and Tribes in Afghanistan - Part I” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
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|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

## CHP 1. L 2. DIRECT INSTRUCTION

### The Habitual Past (used to)

#### 4. Compound Transitive Verbs (Noun – Verb Combinations):

The oblique form of subject pronoun is used (i.e., **ما** instead of **زه** or **تا** instead of **ته**, etc.). The verb agrees with the direct object. See some examples below in the form of questions and answers:

| Question                                               | Answer                                  | خواب                         | پوښتنه                               |
|--------------------------------------------------------|-----------------------------------------|------------------------------|--------------------------------------|
| Did you used to work in Afghanistan?                   | Yes, I used to work there.              | هو، هلته به مي کار کاوه.     | تا به په افغانستان کې کار کاوه؟      |
| Did you used to help them?                             | No, we never used to help them.         | نه، هېڅ مرسته به مو نه کوله. | تاسو به ورسره مرسته کوله؟            |
| Did she used to talk with you?                         | Yes, she used to talk with me.          | هو، هغې به ما سره خبرې کولې. | هغې به تا سره خبرې کولې؟             |
| Did they used to go for a walk with him every evening? | No, they did not used to walk with him. | نه، ورسره به چکر نه واهه.    | هغوی به هره شپه له هغه سره چکر واهه؟ |

#### 5. Denominative Verbs (Adjective – Verb Combinations):

The oblique form of subject pronoun is used (i.e., **ما** instead of **زه** or **تا** instead of **ته**, etc.). The verb agrees with the direct object. See some examples below in the form of questions and answers:

| Question                                          | Answer                                         | خواب                              | پوښتنه                                  |
|---------------------------------------------------|------------------------------------------------|-----------------------------------|-----------------------------------------|
| When you were young, did you used to fix cars?    | Yes, I used to fix them.                       | هو، جوړول به مي.                  | تا کله چې ځوان وي، موټرونه به دي جوړول؟ |
| Did your servant used to steal money?             | No, he was always honest.                      | نه، هغه تل صادق و.                | ستاسو نوکر به پيسې پټولې؟               |
| Did she always used to prepare so much good food? | Yes, her food was always tasty.                | هو، ډوډۍ يې تل خوندوره وه.        | هغې به تل دومره ښه ډوډۍ تياروله؟        |
| In winter, when did you used to open your shop?   | I used to open it at 6 o'clock in the morning. | د سهار په ۶ بجو کې به مي خلاص وه. | تا په ژمي کې څه وخت خپل دوکان خلاص وه؟  |



### Learning Activity 9. Select the correct conjugation for each statement.

| Conjugated Verb | پښتو                                             |
|-----------------|--------------------------------------------------|
| جوړول           | تا به په المارت کې _____ ؟ [کارکول]              |
| پخوله           | مونږ به هره میاشت ورسره کمک _____ . [کول]        |
| خلاص وه         | هغوی به موټرونه _____ . [جوړول]                  |
| قدم واهه        | هغې به تل خرابه ډوډۍ _____ ؟ [پخول]              |
| کوه             | خالد به اوړې ۵ بجې دوکان _____ . [خلاصول]        |
| کار کاوه        | هغې به خپله ډوډۍ په ۸ بجو کې _____ . [تیارول]    |
| تیاروله         | هغوی به هره ماښام له انجلا سره _____ . [قدم وهل] |



### Learning Activity 10. Choose the correct ending.

|     |                                           |
|-----|-------------------------------------------|
| و ه | ما به ورسره چکر نه واه — .                |
| ل   | ما به دلته کار کا — .                     |
| و ه | تا به تل موټرونه خوړو — .                 |
| ه   | ستاسو ملگری به همیشه صادق — .             |
| له  | هغه به هره شپه په لسو بجو کې بیده کېد — . |



**Learning Activity 11.** Retell what you have learned about the *Non-Pashtun Ethnic Groups and Tribes in Afghanistan* in Pashto. Use [Vocaroo | Online voice recorder](#) to record yourself. Then, share the link with your teacher or classmates for feedback. Look up some words using an online Pashto dictionary. Try to create a longer cohesive discourse.

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## NON-PASHTUN ETHNIC GROUPS

غير پښتون قومونه

### CHP 1. L 2. ESSENTIAL QUESTIONS

- What is the cultural, social, and political significance of Non-Pashtun Ethnic Groups in Afghanistan, and how do their identities and interactions contribute to the country's historical and contemporary dynamics?



**Learning Activity 12.** Look at the picture and answer the following questions.

- Who are non-Pashtuns tribes in Afghanistan?
- What do Afghan ethnic groups have in common?



## Reading Strategies

### Understanding New Words

Knowing every word that you encounter when learning a new language is hard. Using a dictionary for every word is tedious and might be impossible. To enjoy the reading and also save time, try guessing the meaning of unfamiliar words from the context they have been used, without using a dictionary.

## CHP 1. L 2. READING



**Learning Activity 13.** Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using a Pashto online dictionary.

### Non-Pashtun Ethnic Groups in Afghanistan - Part II

#### په افغانستان کې غیر پښتون ولسي ګروپونه او قومونه

#### هزاره

هزاره په افغانستان کې تر پښتنو او تاجکانو وروسته دریم لوی قوم دی. د دوی د ژوند ساحه مرکزي افغانستان دی چې هزاره جات نومېږي. په مذهب شیعیه دي. ژبي ته یې هزاره ګی ویل کېږي چې د فارسي بله لهجه ده. د هزارګانو اصلي د اوسېدنې منطقي په مرکزي افغانستان کې بامیان، دایکوندي، غزني او وردک دي. هزاره ګان په خارج کې هم ژوند کوي چې له هغې جملې نه ۱،۵ میلیونه په ایران کې، ۹۰۰۰۰ په استرالیا کې او ۹۶۰۰۰۰ په پاکستان کې ژوند کوي. په افغانستان کې هزاره ګان د خپلې ځانګړې موسیقۍ او ادبي دودونو له کبله د بډایه زباني تاریخ، شعر او موسیقۍ له امله پیژندل کېږي. د هزارګي شعرونه او موسیقي په عمده توګه فولکلوريک دي، چې په شفاهي توګه د یو نسل نه بل نسل ته انتقالېږي.

#### ترکمن

ترکمن یو ترکیبي ته منسوب قوم دی چې په منځنۍ اسیا کې ژوند کوي. ترکمن په ښارونو کې کورونه لري او صحراوو کې د کوچیانو په شکل ژوند کوي. د افغانستان ترکمنان د منځنۍ اسیا د ترکانو له قومونو څخه دي چې د باسماچي په ناکام پاڅون کې د ګډون له امله د شوروي اتحاد له جبر څخه د خلاصون په موخه په ۱۹۲۰ او ۱۹۳۰ کلونو کې د زرګونو ازبکانو سره د مهاجرو په توګه افغانستان ته راغلي وو. په اټکلي توګه، د ترکمنانو نفوس په افغانستان کې تقریباً ۲ سوه زره کسان دي چې ډیری یې د افغانستان په شمال کې په فاریاب، بغلان، جوزجان او نورو ولایتونو کې اوسېږي. په مذهبي لحاظ د ترکمنو لوی شمیر سني مذهب دي. اما شیعیه ترکمن هم وجود لري. ترکمنان په ترکمني ژبه خبرې کوي چې یوه ترکي ژبه ده. ډیر افغان ترکمنان په دري ژبه هم خبرې کوي. ترکمنان نن په افغانستان کې کروندګر او مالداران دي او په اقتصاد کې مهمه ونډه لري.

Source: Adapted from [Afghanische Stämme, Stämme in Afghanistan \(tolafghanistan.com\)](http://Afghanische Stämme, Stämme in Afghanistan (tolafghanistan.com))

## CHP 1. L 2. AFTER READING

### Reading Strategies

#### Finding Details

Often it is possible to find important details or specific points quickly if you look for keywords and phrases. For example, after the conjunction *but/however* the author usually adds more details about the same idea.



### Understanding the Reading



**Learning Activity 14.** Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up some words using an online Pashto dictionary.

| Statement<br>جمله |                                                                                                                      | True صحیح<br>/ False غلط |
|-------------------|----------------------------------------------------------------------------------------------------------------------|--------------------------|
| 1.                | The Hazara ethnic group is the third largest in Afghanistan.                                                         |                          |
| 2.                | Hazaras mostly live in central Afghanistan.                                                                          |                          |
| 3.                | Hazaras are mostly followers of the Shiite sect of Islam.                                                            |                          |
| 4.                | Hazaras have rich poetry and folk culture that are passed to future generations verbally.                            |                          |
| 5.                | Turkmens are an ethnic group that mostly lives in northern Afghanistan.                                              |                          |
| 6.                | Most Turkmen, along with Uzbeks, settled in Afghanistan to escape repression by the Soviet Union in the early 1900s. |                          |
| 7.                | About two hundred thousand Turkmen live in Afghanistan.                                                              |                          |
| 8.                | Turkmens mostly follow the Sunni sect of Islam.                                                                      |                          |
| 9.                | Turkmen are primarily involved in the business industry in Afghanistan.                                              |                          |
| 10.               | Turkmen in Afghanistan speak only the Turkmen language.                                                              |                          |



**Learning Activity 15.** Work with a partner or alone. Read the article “Non-Pashtun Ethnic Groups and Tribes in Afghanistan - Part II” and complete the following table by writing the parts of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |



### Learning Activity 16. Check Your Understanding

Work with a partner or alone and write in Pashto a few essential facts related to “Non-Pashtun Ethnic Groups in Afghanistan - Part I & II” in your own words.

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## Learning Activity 17. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

|        |     |       |     |      |
|--------|-----|-------|-----|------|
| ترکمني | دري | ترکمن | ژبې | شعبه |
|--------|-----|-------|-----|------|

- ۱ دېرې ————— په مځنۍ اسيا کې استوگنه لري.
- ۲ تقريبا ټول هزاره گان ————— مذهب دي.
- ۳ هزاره گان په هزارگي ————— خبرې کوي.
- ۴ هزاره گان د افغانستان ————— لوی قوم دی.
- ۵ د ترکمنانو اصلي ژبه ————— ده، خو دوی په دري هم پوهېږي.

### Language and Culture Note 3.

#### The Hazaras

Hazaras are predominantly (په عمده توگه) Shia Muslims and have a distinct (جلا) cultural identity that sets them apart from other ethnic groups in the country.

One of the most striking features of Hazara culture is their unique style of clothing, which is heavily influenced by Central Asian and Persian styles. Hazara men often wear long tunics and turbans (لنکی), while women wear colorful (رنګارنګ) dresses (کالي) and headscarves adorned with intricate embroidery (ګنډل) and beading.

Music and dance are also essential aspects of Hazara culture, with traditional instruments such as the dambura and tabla being used in performances. Folk songs are a popular form of expression and are often used to tell stories of Hazara history and struggle.

The Hazara people have faced a long history of persecution (خوړونه) and discrimination in Afghanistan, and as a result, they have developed a strong sense of community and solidarity (پيوستون). Family and social bonds are highly valued, and hospitality is considered an important cultural norm.

Despite facing ongoing challenges, the Hazara people have maintained their unique cultural identity and continue to contribute to the rich tapestry of Afghan society.



### CHP 1. L 2. APPLYING KNOWLEDGE



**Learning Activity 18.** Refer to the “Non-Pashtun Ethnic Groups and Tribes in Afghanistan – Part I & II” passages. Work with a partner or alone. Write a short email in Pashto to a friend and tell them 2-3 important facts about each major ethnic group. Also, mention if anything in the passage has surprised you. Use an online Pashto dictionary to look up some words.

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## CHP 1. L 2. ANALYZING

### Comparing Cultural Perspectives



**Learning Activity 19.** Compare the cultural practices of non-Pashtun tribes in Afghanistan to those in your community. What similarities and differences do you notice? Write your findings in Pashto

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## CHP 1. L 2. EVALUATING



**Learning Activity 20.** Work with a partner or alone. Discuss common characteristics of ethnic groups in Afghanistan and what makes them different. Make sure to look up some information online to enhance your knowledge.

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## Language and Culture Note 4.

### The Turkmen

The Turkmen ethnic group is one of the smaller minority (اقلیت) groups in Afghanistan, comprising approximately (تقریباً) 3-4% of the population. They are primarily Sunni Muslims and have a rich cultural heritage that is closely tied to their nomadic way of life.

Traditionally, Turkmen men wear distinctive woolen (پشمی) hats (خولی) and long, flowing robes (چپن), while women wear brightly colored dresses and headscarves. Turkmen crafts, such as weaving and carpet making, are renowned for their intricate designs and high quality.

The Turkmen people have a strong tradition of hospitality and social organization, with extended family networks and tribal affiliations (تراوونه) playing an important role in their daily lives. They have a rich oral history and storytelling tradition, with epic poems and songs passed down through generations.



## CHP 1. L 2. CREATING



**Learning Activity 21.** Based on what you have learned and acquired so far, create a blog post, supported by images. Describe the main non-Pashtun ethnic groups in Afghanistan and explain how they influence the political life in the country.

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**Learning Activity 22.** Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

پښتو متل

### PASHTO PROVERB

د لاس پنځه گوتي ورونه دي ، خوتولي يو له بلي سره توپير لري.

**Transliteration:** d lās penjə gote wrunə di, xo ɬole yaw lə bale sarə tawpir lari

**Literal:** The hand's five fingers are brothers, but they are different from each other.

**Meaning:** This proverb conveys a message of unity, diversity, and cooperation within a group or community.

In Pashtun culture, and many other cultures as well, the image of a hand with its five fingers is used as a metaphor for a closely-knit community or family. The fingers represent individuals within that community or family, emphasizing their bond and connection, much like siblings in a family.

The proverb acknowledges that despite the close relationship and common origins of the five fingers (individuals), each finger is distinct and has its own unique characteristics and attributes. In the same way, people within a community or group might have different personalities, skills, beliefs, and backgrounds.

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## CHP 1. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

| Can-Do Statement |                                                                                                                   | Achieved |
|------------------|-------------------------------------------------------------------------------------------------------------------|----------|
| 1.               | I can identify the main non-Pashtun ethnic groups.                                                                |          |
| 2.               | I can explain who non-Pashtuns are and how they influence political life in Afghanistan.                          |          |
| 3.               | I can discuss how belonging to an ethnic group forms non-Pashtun perceptions, behaviors, and social interactions. |          |
| 4.               | I can discuss and provide information about what Afghan ethnic groups have in common and how they are different.  |          |
| 5.               | I can read an authentic Pashto text and retell its main idea.                                                     |          |
| 6.               | I can say a Pashto proverb and explain the context in which it is used.                                           |          |

## CHP 1. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter by conducting IPA 1:

### Chapter Objectives:

- Understand the main idea and identify supporting details in a complex and lengthy passage about *ethnic groups in Afghanistan*.
- Exchange information in conversations on *ethnic groups in Afghanistan* that I have researched, using connected sentences that may combine to form paragraphs and asking a variety of questions, often across various time frames.
- Give a detailed presentation on *ethnic groups in Afghanistan* that I have researched, using a few short paragraphs, often across various time frames.
- To compare products and practices in own and other cultures related to *ethnic groups in Afghanistan*.

## CHP 1. INTEGRATED PERFORMANCE ASSESSMENT (IPA) 1

**Topic:** Ethnic Groups in Afghanistan

- **Interpretive Mode**

**Objective:** Analyze various sources to gather information about the major ethnic groups in Afghanistan, focusing on demographic distribution, commonalities, and the specific role of Pashtuns.

**Activity:**

- Read articles or watch documentaries about ethnic groups in Afghanistan.
- Focus on identifying:
  - Major ethnic groups and their demographic distribution.
  - Common cultural elements among Afghan ethnic groups.
  - Specific information about Pashtuns and non-Pashtuns and their influence in political life.

**Assessment:**

- Written summary or concept map illustrating your understanding.
- Reflective essay discussing the role of Pashtuns and non-Pashtuns in Afghanistan's social, political, and economic landscape.

- **Interpersonal Mode**

**Objective:** Discuss findings and viewpoints on the ethnic diversity in Afghanistan, with a focus on Pashtun contributions.

**Activity:**

- In pairs or small groups, discuss the information gathered.
- Debate the question: How do Pashtun and non-Pashtun ethnic groups shape the cultural and political landscape of Afghanistan?

**Assessment:**

- Participation in the discussion, focusing on your ability to express and support your viewpoints.
- Peer feedback assessing clarity, cultural sensitivity, and language use.

- **Presentational Mode**

**Objective:** Present a comprehensive understanding of the major ethnic groups in Afghanistan.

**Activity:**

- Prepare a presentation covering:
  - The diversity of ethnic groups in Afghanistan.
  - The demographic distribution and cultural characteristics of these groups.

- A focused exploration of the Pashtun and non-Pashtuns influence in Afghanistan.

**Assessment:**

- Rubric evaluating content accuracy, language use, and presentation skills.
- Self-evaluation of your presentation focusing on content delivery and language proficiency.

- **Peer Review and Discussion (Post-Presentational Task)**

**Objective:** Engage in reflective practice and constructive feedback.

**Activity:**

- Provide and receive feedback on presentations, focusing on content and delivery.
- Group discussion to synthesize learning and reflect on the significance of understanding ethnic diversity in Afghanistan.

**Assessment:**

- Participation in the peer review process.
- Contribution to the discussion with insightful and respectful commentary.

## CHP 1. VOCABULARY

| English            | Transliteration    | پښتو              |
|--------------------|--------------------|-------------------|
| famous             | nāmtu              | نامتو             |
| root               | rixə               | رېښه              |
| strong state       | ğaxtaly dawlat     | غښتلی دولت        |
| legendary stories  | afsānawi rawāytunə | افسانوي روايتونه  |
| Islamic period     | d aslāmi dawre     | د اسلامي دورې     |
| chole              | kahol              | کھول              |
| clever             | zirak              | زیرک              |
| to take            | botlal             | بوټل              |
| collection         | rāṭolawal          | راټولول           |
| folklore tradition | folklori rawāytunə | فولکلوري روايتونه |
| to have            | darlodol           | درلودل            |
| title              | laqab              | لقب               |
| after death        | tar mṛine wrustə   | تر مړینې وروسته   |
| determine          | ṭākal              | ټاکل              |
| people             | walas              | ولس               |
| divide             | weṣal              | وېشل              |
| society            | ṭolanə             | ټولنه             |
| being called       | balalkedal         | بلل کېدل          |
| to be different    | tawpirdarlodal     | توپیر درلودل      |
| each part          | gotgot             | گوټ گوټ           |
| social life        | ajtamā'I žwand     | اجتماعی ژوند      |
| main               | ' amdaə aw asli    | عمده او اصلي      |
| guessing           | aṭkal kedal        | اټکل کېدل         |
| accent             | lahjə              | لهجه              |
| religion           | mazhab             | مذهب              |
| the former         | paxwāni            | پخواني            |
| title              | laqab              | لقب               |
| area               | sāhə               | ساحه              |
| resident           | tit                | تیت               |

## CHAPTER TWO

دوهم څپرکی

## PASHTO LITERATURE

د پښتو ادب



Image: [A brief history of Pashto literature \(pukhtoogle.com\)](http://pukhtoogle.com)

## LEARNING OBJECTIVES

**I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS** (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

### ADVANCED PROFICIENCY BENCHMARK

**A. Interpretive Mode: I can** usually understand the main ideas and flow of events expressed in various time frames in conversations and discussions.

#### Chapter Objectives

- Understand the main idea and identify supporting details in a complex and lengthy passage about *Pashto literature*.

**B. Interpersonal Mode: I can** participate in spontaneous spoken and written conversations on familiar topics, using a combination of connected sentences and short paragraphs, often across various time frames.

#### Chapter Objectives

- Exchange information in conversations on *Pashto literature* that I have researched, using connected sentences that may combine to form paragraphs and asking a variety of questions, often across various time frames.

**C. Presentational: I can** communicate information, make presentations, and express my thoughts about familiar topics, using a combination of connected sentences and short paragraphs, often across various time frames.

#### Chapter Objectives

- Give detailed presentation on *Pashto literature* that I have researched, using a few short paragraphs, often across various time frames.

#### D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** make comparisons between products and practices to help me understand perspectives.
- **Interact: I can** interact at a functional level in some familiar context.

#### Chapter Objectives

- Compare products and practices in my own and other cultures related to *Pashto literature*.

## LESSON 1

لومړۍ درس

### PASHTO POETRY

د پښتو شعر

#### CHP 2. L 1. ESSENTIAL QUESTIONS

- How does Pashto poetry as a genre of literature reflect and respond to the social and cultural context in which they are written?
- How do Pashto literary works convey themes such as love, loss, identity, and the search for meaning?



Discuss the following questions with a partner. Write down the main points on a piece of paper.

- What roles does literature play in shaping people's identity?
- What topics are often explored through Pashto poetry?



## **CHP 2. L 1. FOCUS OF THE LESSON**

In this lesson, you will identify and explain how Pashto literary works reflect and respond to the Pashtun society and culture. The grammatical aspect of the lesson will focus on the subjective mood in the past tense in Pashto.

\* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of the lesson (CHP 2. L 1. Lesson Learning Checklist).

## CHP 2. L 1. INTRODUCTION

 **Learning Activity 1.** As you listen to the passage, think about some of the most significant features of Pashto literature and their connection to Pashtun culture and history. For scaffolding, synonyms of some words are provided inside brackets.



### THE HIDDEN TREASURE

#### پټه خزانة

پټه خزانة هغه تذکره (کتاب) ده چې پر ۱۱۴۱ - ۱۱۴۲ هجري شمسي کلونو کې لیکل شوې ده. لیکوال (محمد هوتک) په دغه کتاب کې د پښتو ژبې د ۵۰ شاعرانو او لیکوالانو ژوندلیک (سوانح) راټول کړي او د هغوی د اثارو بیلګو سره لوستونکو ته ورپېژندلې دي (معرفي کړي دي). دغه نښیر پر ۱۳۲۲ لمريز (شمسي) لېږديز کال کې پوهاند عبدالحی حبيبي موندلی (پیدا کړې) او له پارسي (فارسي) ژباړې (ترجمه) سره یې چاپ کړې ده. د پټې خزانې له برکته د پښتو ادبیاتو تاریخ ډیرې ورکې پانې خو نامتو څیرې رابرسیره (معلوم) شوي او یو ځل بیا دا ثبات شوي چې پښتو ژبه لرغونې (تاریخي) ادبیات لري، خو د وخت ناخوالو (نا مناسب)، پېښو او جگړو ورڅخه ډېر څه خوړلي او له منځه وړي دي. د پټې خزانې تر چاپه پورې داسې گومان (فکر) کیده چې پښتو ادب له بایدید روښان، خوشال بابا او رحمان بابا څخه راپیلېږي (شروع کېږي)، په داسې حال کې چې پټې خزانې اثبات کړه چې پښتو ادب ډېر پخوانی تاریخ لري. پټه خزانة یې په درې برخو (پخوانیو شاعرانو، د مؤلف معاصرو شاعرانو او ښځینه شاعرانو) باندې ویشلې ده. تر ټولو مخکې د امیر کروړ او بیت نیکه یادونه شوې ده چې په بل درس کې یې معرفي کېږي.

Source: [Pata Khazana -Anthology of Pashto Poetry](#)

## Language and Culture Note 1.

### Pashto Literature

Pashto literature (ادبیات) includes various genres (نسل) such as poetry, prose, folk tales, historical accounts, and religious texts. Pashto poetry, in particular, is known for its depth, complexity (پیچلتیا), and beauty. Pashto poetry is often characterized by the use of metaphors (استعارې) similes, and other literary devices, as well as its focus on themes such as love, war, and spirituality.

Many prominent (ډیری مشهور) Pashto writers and poets have emerged over the centuries, including Khushal Khan Khattak, Rahman Baba, and Ghani Khan. These writers have made significant contributions to Pashto literature, and their works are still revered and celebrated to this day. Khushal Khan Khattak, for example, is considered the father of Pashto literature and is known for his poetry and prose that focused on Pashtun nationalism and resistance (مقاومت) against the Mughal Empire.



## CHP 2. L 1. VOCABULARY PREPARATION

 **Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

| English             | Transliteration | پښتو                |
|---------------------|-----------------|---------------------|
| name of the book    | paṭə xazānə     | پټه خزانه ۱         |
| solar year          | hejri šamsi     | هجري شمسي / لمريز ۲ |
| writer              | likw āl         | ليکوال ۳            |
| biography           | žwandlik        | ژوندليک ۴           |
| artifacts/invention | āsār            | اثار ۵              |
| readers             | lwastunk        | لوستونکي ۶          |
| to print            | čāp kawal       | چاپ کول ۷           |
| art                 | honar           | هنر ۸               |
| literature          | adabyāt         | ادبيات ۹            |
| the discomfort      | nāxwāl          | ناخوال ۱۰           |
| wipe out            | le manzha woral | له منځه وړل ۱۱      |
| to be assumed       | gomān kedāl     | گومان کېدل ۱۲       |
| starting            | pyledal         | پيليدل / راپيلدل ۱۳ |
| the former          | paxwāni         | پخوانی ۱۴           |
| section             | barxə           | برخه ۱۵             |

## Listening Strategies

### Note-Taking

Taking notes is a great way to remember important details and reinforce what you are hearing. Try to write down key points and vocabulary words to help you remember them later.



**Learning Activity 3.** Match the words/phrases. Look up some words online using a Pashto online dictionary.

|            |          |
|------------|----------|
| history    | ليکوال   |
| former     | ژوندلیک  |
| doubt      | لوستونکی |
| literature | پخواه    |
| biography  | تاریخ    |
| to print   | گومان    |
| readers    | ادب      |
| module     | چاپ کول  |
| section    | اثر      |
| writer     | برخه     |



#### Learning Activity 4. Match the meanings of the words and phrases.

|            |          |
|------------|----------|
| reader     | ادبیات   |
| starting   | هنر      |
| writer     | پیل      |
| art        | لوستونکی |
| module     | لیکوال   |
| literature | اثار     |



#### Understanding the Listening



**Learning Activity 5.** Listen to the passage at the beginning of the lesson (CHP 2. L 1. INTRODUCTION) and answer the following questions. Write غلط (غلط) for false and صحیح (صحیح) for true statements.

| Statement<br>جمله                                                                | True صحیح<br>/ False غلط |
|----------------------------------------------------------------------------------|--------------------------|
| The Hidden Treasure (پټه خزانه) is the biography of 50 Pashto poets and writers. |                          |
| This booklet introduces the most famous Pashto writers' work.                    |                          |
| The Hidden Treasure is an ancient and historical document.                       |                          |
| Mohammad Hotak found this document.                                              |                          |
| Dr. Abdul Hai Habibi wrote this book.                                            |                          |
| The Hidden Treasure proves that Pashto is an ancient language.                   |                          |
| This booklet has three sections.                                                 |                          |
| This booklet is only about the first Pashto poets and writers.                   |                          |
| This booklet focuses only on the biography of male writers.                      |                          |
| The Hidden Treasure has been published with its Persian translation.             |                          |

## Language and Culture Note 2.

### Pashto Poetry

Pashto poetry is deeply connected to the social and cultural context in which it is written. Pashtuns have a long history of oral tradition (رواج) and Pashto poetry is often used to express the values, beliefs, and experiences of the Pashtun people.

One way that Pashto poetry reflects (منعكس كوي) the social and cultural context is by addressing contemporary issues and challenges (ستونزې) faced by the Pashtun community. For example, Pashto poets have written about topics such as war, violence (تاوتریخوالی), and displacement, which are common issues faced by Pashtuns in Afghanistan and Pakistan. The following is a famous poem/Landy by Bibi Malalai. She shouted this poem to inspire the Afghan fighters during the Maiwand war between Afghans and British army:



Image: <https://dailytimes.com.pk/>

که په موند کې شهید نه شوي  
خدا پرو لالیه به ننگی ته دي ساتينه

*Young love! If you do not fall in the battle of Maiwand,  
By God, someone is saving you as a symbol of shame!"*

 **Learning Activity 6.** Listen to the passage on “The Hidden Treasure.” Write the 2-3 facts about the topic.

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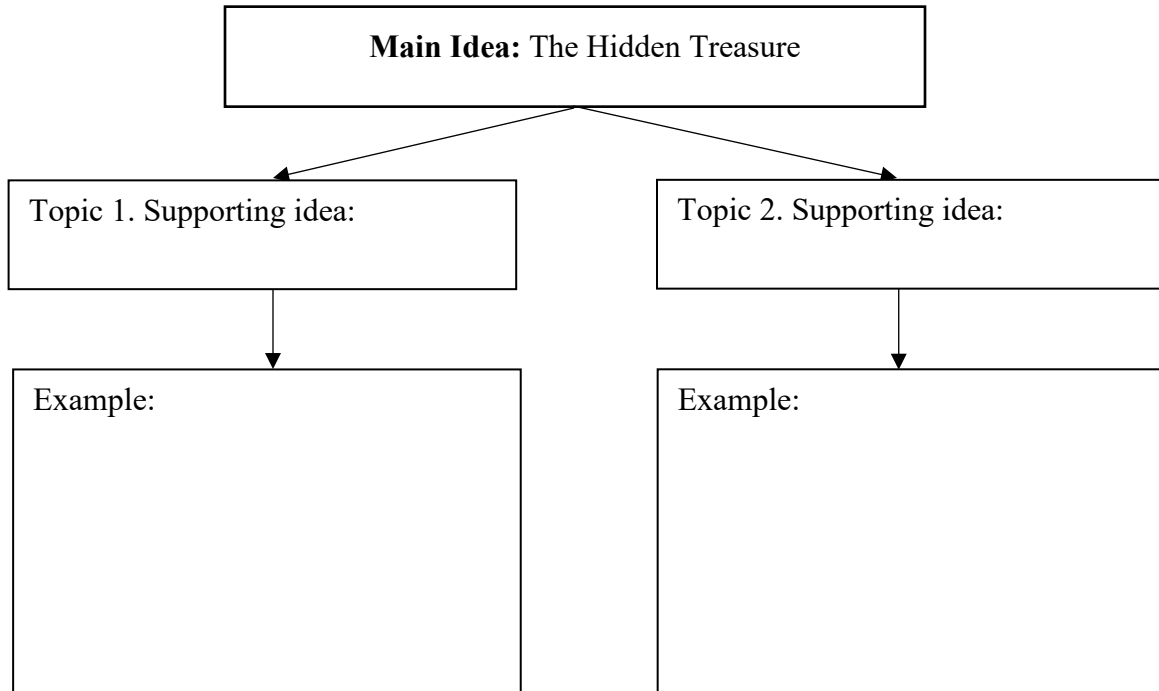
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## Learning Activity 7. Graphic Organizer

Listen to the passage “The Hidden Treasure.” Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.







**Learning Activity 8.** Work with a partner or alone. Read the passage “The Hidden Treasure” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

### Language and Culture Note 3.

#### Literature as a Means of Identity

Pashto literature (ادبيات) provides a means for Pashtuns to express, celebrate (تجلیلول) and reflect on their unique (خاص) culture and experiences. Pashto literature includes poetry, fiction, drama, and other literary forms passed down through generations (نسلونه) and continues to evolve. Pashto literature has also shaped the identity of Pashtun to resist outside influences (نفوذ) that threaten their culture and identity (هویت). Literature has been a powerful tool for Pashtuns to assert their autonomy and resist attempts to assimilate or marginalize their culture.



## CHP 2. L 1. DIRECT INSTRUCTION

### The Subjunctive Mood in the Past Tense

In Pashto, the subjunctive mood in the past tense is expressed through the use of certain verb forms that indicate doubt, uncertainty, or hypothetical situations. To form the subjunctive mood in the past tense, the verb stem is usually combined with specific endings, depending on the subject of the sentence.

**1. The Past Possibility.** The Subject pronoun is used as the “doer,” and the verb agrees with the subject. If there is a direct object in the sentence, the verb agrees with the direct object. See some examples below in the form of questions and answers:

| English                                         | پښتو                                     |
|-------------------------------------------------|------------------------------------------|
| They might have seen me.                        | شاید چې هغوی زه لیدلي یم.                |
| Perhaps he has gone.                            | ښایي چې هغه تللي وي.                     |
| It was possible that he had forgotten his book. | امکان یې درلود چې خپل قلم یې هېر کړي وي. |

**2. Expressing “Unfulfilled” Possibility, Necessity and Responsibility.** The oblique form of subject pronoun is used as the “doer,” and the verb agrees with the subject. See some examples below in the form of questions and answers:

| English                                                                              | پښتو                                              |
|--------------------------------------------------------------------------------------|---------------------------------------------------|
| I <u>should have</u> been more diligent in my Pashto studies.                        | ما باید د پښتو په زده کولو کې ډېر زیار ایستلی وی. |
| She <u>might have</u> started work by now if she had been here.                      | هغې ممکن اوس کار شروع کړي وی، که دلته وی.         |
| You <u>should have</u> taken your mother to the doctor.                              | تاسو باید خامخا خپله مور ډاکټر ته بېولي وی.       |
| You <u>must have</u> seen me.                                                        | تا باید خامخا زه لیدلی وی.                        |
| He <u>should have</u> stayed here, but he left.                                      | هغه مجبور ؤ چې دلته پاتې شوی وی، خو لاړ.          |
| They <u>should have</u> arrived there by now.                                        | لازمه وه چې هغوی اوس هلته رسېدلي وی.              |
| It was <u>necessary</u> for him to have taken the money and to have given it to him. | په کار ؤ چې پیسې یې اخیستي وی او ورته ورکړي وی.   |
| He <u>should have</u> repented, but he didn't.                                       | ضرور وه چې توبه یې ایستلی وی، خو وې نه ایستله.    |

### 3. The use of BA / به in Expressing “Unfulfilled” Possibility, Necessity and Responsibility.

#### a) Intransitive:

| English               | پښتو            |
|-----------------------|-----------------|
| I should have gone.   | زه به تللی وی.  |
| You should have come. | ته به راغلی وی. |

#### b) Transitive:

| English                   | پښتو                   |
|---------------------------|------------------------|
| We should have seen her.  | مونږ به هغه لیدلې وی.  |
| We should have seen them. | مونږ به هغوی لیدلې وی. |



#### Learning Activity 9. Match the statements:

| English                                            | پښتو                                        |
|----------------------------------------------------|---------------------------------------------|
| I must have seen you.                              | ما باید خامخا ته لیدلی وی.                  |
| I should have come.                                | زه به راغلی وی.                             |
| Khalida should have flown by now if you were here. | خالدې ممکن اوس پرواز کړې وي، که ته دلته وی. |
| You should have seen her.                          | تا به هغه لیدلې وی.                         |
| They might have seen you.                          | شاید چې هغوی تاسې لیدلې یی.                 |
| Perhaps Ahmad has gone.                            | شاید چې احمد تللی وي.                       |



### Learning Activity 10. Writing Exercise

Work with a partner or alone. Write a short story or paragraph using the past subjunctive mood.

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### Learning Activity 11. Conversation Practice

Work with a partner and engage in conversations using the past subjunctive. For example: "If you had the chance to go back in time, what would you do differently?" Use [Vocaroo | Online voice recorder](#) to record yourself. Then, share the link with your teacher or classmates for feedback. Look up some words using an online Pashto dictionary. Try to create a longer discourse.

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## PASHTO POETRY

د پښتو شعر

### CHP 2. L 1. ESSENTIAL QUESTIONS

- What are the distinctive themes, poetic devices, and cultural significance present in Pashto poetry, and how has this traditional art form evolved over time to reflect the social, political, and literary aspects of Pashtun culture?



**Learning Activity 12.** Before you read the text on the next page, discuss the following questions with a partner.

- What are the main themes and motifs in Pashto poetry?
- How has Pashto poetry evolved over time?

## Reading Strategies

### Previewing

Before diving into the text, take a few minutes to preview it. Look at the title, headings, subheadings, and any pictures or graphics. This will give you an idea of what the text is about and help you make predictions about what you will read.

## CHP 2. L 1. READING



**Learning Activity 13.** Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using an online dictionary.

### Pashto Poetry

#### د پښتو شعر

د پښتو هنر یو له پام وړ ډولونو څخه د پښتو شعر دی چې اوږد او ویاړلی (افتخارنه ډک) تاریخ لري. دا د پښتني کلتور یوه نه بېلېدونکې برخه ده او د مینې او رومانس (عشق) څخه نیولې تر جگړې او سیاست پورې د هر څه د څرگندولو (واضح کول) لپاره کارول شوې. د پښتو لومړني شاعران په عمده توګه د کیسې ویونکي وو چې له یوه نسل څخه بل نسل ته د کیسې او دودونو د لیرېد لپاره یې شعر کارولې. د وخت په تیریدو سره د پښتو شعر د مختلفو سټایلونو (ډولونو) او تخنیکونو سره یوې پیچلې هنري بڼې (شکل) ته وده ورکړه.

پښتو شعر زیاتره د مینې، عزت او د طبیعت ښکلا په څیر (شکل) موضوعاتو باندې وېل شوې ده. ډېرو پښتنو شاعرانو په خپلو اثارو شهرت موندلی دی لکه خوشحال خان خټک، رحمان بابا او غني خان، امیر کروړ، بیټ نیکه او داسې نور.

پښتو شعرونه معمولاً یا عام دي او یا خاص. عام شعرونه هغه دي، چې ویناوال یا شاعر یې معلوم نه وي لکه: د میندو شعرونه، د ماشومانو شعرونه، منظومي کیسې، د اتڼ نارې، لنډۍ او داسې نور.

خاص شعرونه هغه دي، چې ویناوال یا شاعر یې معلوم او د ولس پېژندل شوي خلک دي. په دې کټه ګورۍ کې چاربیټي، بدلي، کسرونه، بګټی، لوبی، متلونه، داستانونه او مقامونه (هغه شعر چې د پند او نصیحت بڼه لري) شامل دي. د پښتنو د ژوند ټول اړخونه په ادبیاتو کې ښودل شوي او شعر د پښتون ولس د ژوند هنداره ده.

پښتو شعرونه د عربي او فارسي له تاثیر نه دمخه د پښتو ژبې په خپلو ملي وزنونو او تالونو وېل کېدل. دامیر کروړ ویاړنه، دبیټ نیکه مناجات، او داسې نور لرغوني (تاریخي) شعرونه او سندري ددې خبرې پاڅه سندونه دي.

## CHP 2. L 1. AFTER READING

### Reading Strategies

#### Active Reading

As you read, actively engage with the text by asking questions, making connections, and summarizing key points. This will help you better understand and remember what you are reading.



#### Understanding the Reading



**Learning Activity 14.** Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up some words using an online Pashto dictionary.

| Statement<br>جمله |                                                                                                   | True صحیح<br>/ False غلط |
|-------------------|---------------------------------------------------------------------------------------------------|--------------------------|
| 1.                | Poetry is one of the main elements of Afghan literature.                                          |                          |
| 2.                | Pashto poetry has a long history.                                                                 |                          |
| 3.                | Pashto poetry is mostly about love, honor, and the beauty of nature.                              |                          |
| 4.                | The first Pashto poets were primarily storytellers.                                               |                          |
| 5.                | One way that Pashtuns pass their culture and traditions to the next generations is through poems. |                          |
| 6.                | Rahman Baba, Amir Koror, Ghani Khan, and Bet Nika were among the famous Pashto poets and writers. |                          |
| 7.                | Historical Pashto poems were passed to the next generations verbally.                             |                          |
| 8.                | Pashto poems have many different styles.                                                          |                          |
| 9.                | Landy is one type of Pashto poetry in which the authors are not known.                            |                          |
| 10.               | Arabic and Persian languages influence modern Pashto poems.                                       |                          |



**Learning Activity 15.** Work with a partner or alone. Read the article “Pashto Poetry” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |



**Learning Activity 16. Check Your Understanding**

Work with a partner or alone and write in Pashto a few essential facts related to “Pashto Poetry” in your own words.

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## Learning Activity 17. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

|        |      |                |        |             |
|--------|------|----------------|--------|-------------|
| ليکوال | لندی | بېلېدونکي برخه | پخوانی | مینه / جگړه |
|--------|------|----------------|--------|-------------|

۱ پښتو شعر د پښتني کلتور نه ——— ده.

۲ ډېرې شعرونه د ——— و ——— په هکله دي.

۳ د ځيني شعرونو ——— معلوم نه دي.

۴ د پښتو يوه مشهوره ډول ده.

۵ پښتو شعرونه پاک و سوچه ؤ.

## CHP 2. L 1. APPLYING KNOWLEDGE



**Learning Activity 18.** Refer to both “The Hidden Treasure” and “Pashto Poetry” passages.

Work with a partner or alone. Write a short email in Pashto to a friend and tell them 2-3 important facts about each topic. Also, mention if anything in the passage has surprised you. Use an online Pashto dictionary to look up some words.

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## CHP 2. L 1. ANALYZING

### Comparing Cultural Perspectives



**Learning Activity 19.** Compare Pashto literature with your own. What similarities and differences do you notice? Write your findings in Pashto.

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## CHP 2. L 1. EVALUATING



**Learning Activity 20.** Work with a partner or alone. Describe the role that Pashto poetry plays in contemporary Pashtun society. Make sure to look up some information online to enhance your knowledge.

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## Language and Culture Note 4.

### The View of the Current (2023) Administration of Afghanistan (the Taliban) toward Pashto Poetry

Pashto poetry has historically (تاريخي) played an essential role in Pashtun culture, serving as a means of preserving (ساتل) and passing on cultural values (ارزښتونه) and expressing individual and collective emotions. However, it is difficult to make a general statement about the Taliban's attitude towards Pashto poetry as it can vary depending (تراو) on the specific faction or leader. Some Taliban leaders have expressed appreciation for Pashto poetry and have encouraged its preservation and promotion (پرمختگ) while others may have a more conservative (محافظه کار) or restrictive view of cultural expression.

In recent years, there have been reports of the Taliban targeting artists, musicians, and other cultural figures in areas under their control, indicating a possible disregard for cultural expression that does not align with their interpretation of Islam. However (اگرکه), it remains to be seen how the Taliban's cultural policies will develop in the coming years.



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## CHP 2. L 1. CREATING



**Learning Activity 21.** Based on your acquired knowledge and experiences, craft a social media post for a Pashto language blog. Discuss how Pashto poetry as a genre of literature reflects and responds to the social and cultural context in which they are written and how Pashto poems convey themes such as love, loss, identity, and the search for meaning. Remember to research additional information online to enrich your post.

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**Learning Activity 22.** Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

پښتو متل

### PASHTO PROVERB

که پښتون سل کاله ورسته بدل واخلي، نو بيا هم وايي چې زر مې واخيست.

**Transliteration:** kə pa štun sal kālə wrustə badal wāxli, no byā ham wāyi žar me wāxist.

**Literal:** Even if a Pashtun takes his revenge after one hundred years, he says, I took it quickly.

**Meaning:** This proverb reflects the Pashtun cultural values of honor, pride, and the significance of taking revenge when wronged. It speaks to the idea that Pashtuns believe in seeking justice for any harm done to them, and they are known for their sense of dignity and retaliation to protect their reputation.

In Pashtun culture, maintaining one's honor and avenging insults or injuries is considered a matter of great importance. If a person or their family faces any harm, it is seen as their duty to restore their honor and reputation by taking appropriate action against the wrongdoer. This sense of justice and the resolve to retaliate can sometimes transcend generations, leading to long-standing conflicts and feuds within Pashtun communities.

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## CHP 2. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

| Can-Do Statement |                                                                                           | Achieved |
|------------------|-------------------------------------------------------------------------------------------|----------|
| 1.               | I can describe the <i>Hidden Treasure</i> .                                               |          |
| 2.               | I can explain the significance of <i>Hidden Treasure</i> as related to Pashto literature. |          |
| 3.               | I can identify the main themes in Pashto poetry.                                          |          |
| 4.               | I can discuss how Pashto poetry reflect the culture, history, and values of the Pashtuns. |          |
| 5.               | I can read an authentic Pashto text and retell its main idea.                             |          |
| 6.               | I can say a Pashto proverb and explain the context in which it is used.                   |          |

## LESSON 2

دوهم درس

### PASHTO POETS

د پښتو ژبې شاعران

#### CHP 2. L 2. ESSENTIAL QUESTIONS

- How have Pashto poets used language and literary devices unique to Pashto culture to create their poetry?
- How can the work of Pashto poets help us better understand the complex history, culture, and society of the Pashtun people?

خوشحال خان خټک



په کاته شم و عالم و ته حیران  
چې د نس دپاره څه کا دا سگان

Discuss the following question with a partner. Write down the main points on a piece of paper.

- Who are some of the most famous Pashto poets, and what are their most famous works?

## **CHP 2. L 2. FOCUS OF THE LESSON**

In this lesson, you will identify some famous Pashto poets and their works. You will also be able to explain how Pashto poets help us better understand Pashtuns complex history, culture, and society. The grammatical aspect of the lesson will focus on the subjective mood in the past tense in Pashto (expressing unfulfilled wishes).

\* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of the lesson (CHP 2. L 2. Lesson Learning Checklist).

## CHP 2. L 2. INTRODUCTION

 **Learning Activity 1.** As you listen to the passage, think about the features that make the passage more important. For scaffolding, synonyms of some words are provided inside brackets.

### Pashto Poets پښتو شاعران



امير کروړ سوري

Source: [wikipedia.org](https://upload.wikimedia.org/wikipedia/commons/3/3d/Amir_Kror_Suri.jpg) (jpe:دوتنه:امير کروړ سوري)

### امير کروړ سوري

امير کروړ يو افغان باتور (تورزن) پهلوان او د پښتو ژبې شاعر وه. هغه په دوهمه هجري پېړۍ کې يې د غور په منديش کې واکمني درلودله. هغه تر اوسه پورې د پښتو د پېژندل شوو شاعرانو په ډله کې لمری ځای لري. امير کروړ سوري د امير پولاد سوري زوی وه، چې په ۱۳۹ هجري کال د غور په منديش کې امير شو. امير کروړ ډېر غښتلی او پهلوان و، په يوه تن له سلو جنگاورو سره جنگېدې ځکه يې نو «کروړ» باله چې معنی يې ده کلک او سخت ده. وايي چې امير کروړ به په دوبي «زمينداور» کې و او هلته يې مانۍ درلوده چې کټ مټ د منديش په شان وه او په دغه ځای کې يې ښکار کاوه او عشرت. په تاريخ سوري کې راوړي چې دا اميران له پېړيو په غور او بالشتان او بست کې و، او د هغه «سور» نوم يې له اولاده دی چې د سهاک له پښته و. امير پولاد په هغه دعوت کې شريک و، چې ابوالعباس سفاح د بنۍ اميه سره جگړه کړله، او ابوالمسلم يې هم مرستی و. د پټي خزاني په حواله، امير کروړ د پښتو ژبې ډېر پخوانی شاعر ؤ. د تاريخ سوري د رواياتو له مخې امير کروړ سوري په ۱۵۴ هجري کال د پوښنج په جنگونو کې ومړ، او تر ده وروسته يې زوی امير ناصر د غور پر ځمکو واکمن شو. د امير کروړ ذکر په «لرغونۍ پښانه» هم شوی دی چې په ۷۵۰ هجري قمري کې چاپ شوی دی. لاندې د امير کروړ د يو شعر نمونه ده:

زه يم زمري، پر دې نړۍ له ما اتل نشته/نسته  
په هند و سند و پر تخار او پر کابل نشته  
بل په زابل نشته له ما اتل نشته

Source: [Pata Khazana -Anthology of Pashto Poetry](https://patakhazana.com/Anthology-of-Pashto-Poetry)



## Language and Culture Note 1.

### Pashto Poetry

Pashto poetry is a rich and diverse tradition that encompasses a wide range of themes and styles. Pashto poems are known for their use of vivid imagery, metaphors (استعارې) and symbolism, as well as their attention (توجه) to the musicality and rhythm of the language.

One of the most common forms of Pashto poetry is the ghazal, which is a type of love poem that is characterized by its use of rhyming couplets and a specific meter. The ghazal often features themes of unrequited (بی غوښتنې) love, longing, and separation and is widely considered one of the most important forms of Pashto poetry.

Other forms of Pashto poetry include the rubai, which is a quatrain that often features humorous or satirical themes, and the nazm, which is a longer, more structured poem that often addresses social or political issues (سیاسي اړخ).

Many Pashto poems also incorporate Sufi mysticism and spirituality (معنوي) elements and use language and imagery to explore the deeper meanings of life and the human experience.

Despite its rich history and cultural significance, Pashto poetry faces a number of challenges in the modern world, including the erosion of traditional language and cultural practices, as well as political instability and conflict. Nonetheless, Pashto poets continue to create powerful works that speak to the human experience and the complexities (پیچلتیاوې) of life in the Pashtun world.

## CHP 2. L 2. VOCABULARY PREPARATION



**Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

| English       | Transliteration | پښتو               |
|---------------|-----------------|--------------------|
| hero          | bātur           | ١ باتور            |
| century       | peṛəy           | ٢ پېړۍ             |
| empire/king   | amir            | ٣ امير             |
| strong        | ḡaštalay        | ٤ غښتلی            |
| by self       | pə yawətan      | ٥ په يوه تن        |
| warriors      | jangyāly        | ٦ جنگاور / جنگيالی |
| fighting      | jankedal        | ٧ جنگېدل           |
| hard          | klak            | ٨ کلک              |
| palace        | māṇəy           | ٩ مانۍ             |
| hunting       | škār kawal      | ١٠ ښکار کول        |
| centuries     | peṛyo           | ١١ پېړيو           |
| narrate       | rawāyat         | ١٢ روايت           |
| to dominate   | wākman kedāl    | ١٣ واکمن کېدل      |
| being printed | čāp kedāl       | ١٤ چاپ کېدل        |
| lion          | zmary           | ١٥ زمري            |
| hero          | atal            | ١٦ اتل             |

## Listening Strategies

### Empathetic Listening

This approach involves putting yourself in the speaker's shoes and understanding their perspective and feelings. Pay attention to wording and rewording that convey the same meaning. For example, in the passage about Amir Koror, what does it tell you about the author/speaker and their intention? (i.e., پهلوان، پیژندل شوی، غښتلی، کلک، سخت، او نور،) that have the same sense.



**Learning Activity 3.** Match the words/phrases. Look up some words online using a Pashto online dictionary.

|           |        |
|-----------|--------|
| alone     | پیریو  |
| fighting  | روایت  |
| lion      | جنگېدل |
| hero      | غښتلی  |
| wrestler  | باتور  |
| narrate   | تن     |
| strong    | زمری   |
| hard      | اتل    |
| ruler     | کلک    |
| centuries | واکمن  |



#### Learning Activity 4. Define the meaning of the Pashto words in English.

|                 |        |
|-----------------|--------|
| wrestler        | ژبه    |
| poetry          | شاعر   |
| historical      | شعر    |
| poem            | پهلوان |
| type            | لرغونی |
| language/tongue | نمونه  |



#### Understanding the Listening



**Learning Activity 5.** Listen to the passage at the beginning of the lesson (CHP 2. L 2. INTRODUCTION) and answer the following questions. Write غلط (غلط) for false and ص (صحيح) for true statements.

| Statement<br>جمله                                                         | True صحيح<br>/ False غلط |
|---------------------------------------------------------------------------|--------------------------|
| The speaker provides a short biography of a famous Pashto poet.           |                          |
| Amir Koror was a strong man and a great worrier.                          |                          |
| Amir Koror was the ruler of a place called Mandish.                       |                          |
| Amir Koror is considered one of the modern poets.                         |                          |
| According to the passage, “Koror” means <i>hard</i> and <i>strong</i> .   |                          |
| Pata Khazana (the Hidden Treasure) has a biography of the poet.           |                          |
| The passage reveals that the poet (Amir Koror) was very proud of himself. |                          |
| Amir Koror lived in an ordinary house.                                    |                          |
| Amir Koror lived in a castle.                                             |                          |
| Amir Koror was one of the pioneer Pashto poets.                           |                          |

## Language and Culture Note 2.

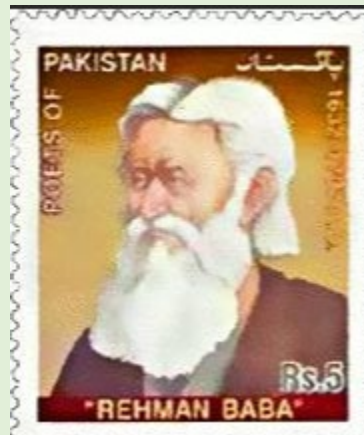
### Rahman Baba (رحمان بابا)

Rahman Baba was a famous (مشهور) Pashtun poet and mystic who lived in the 17th century (پېړۍ). He was born in 1650 in the village of Bahadur Kheil, located in the present-day Khyber Pakhtunkhwa province of Pakistan.

Rahman Baba is considered one of the greatest Pashto poets of all time, and his works continue to be celebrated and studied today. His poetry focuses on themes of love, spirituality (معنوي), and human values, and his verses are known for their simplicity and beauty.

Rahman Baba's poetry reflects (منعکس کوي) his deep understanding of Islamic spirituality and his belief in the unity of all religions. His work has been compared to that of Rumi, the famous Persian poet and mystic, and is revered by Pashtuns and non-Pashtuns alike.

Rahman Baba died in 1715, but his legacy lives on through his poetry, which continues to inspire people worldwide.

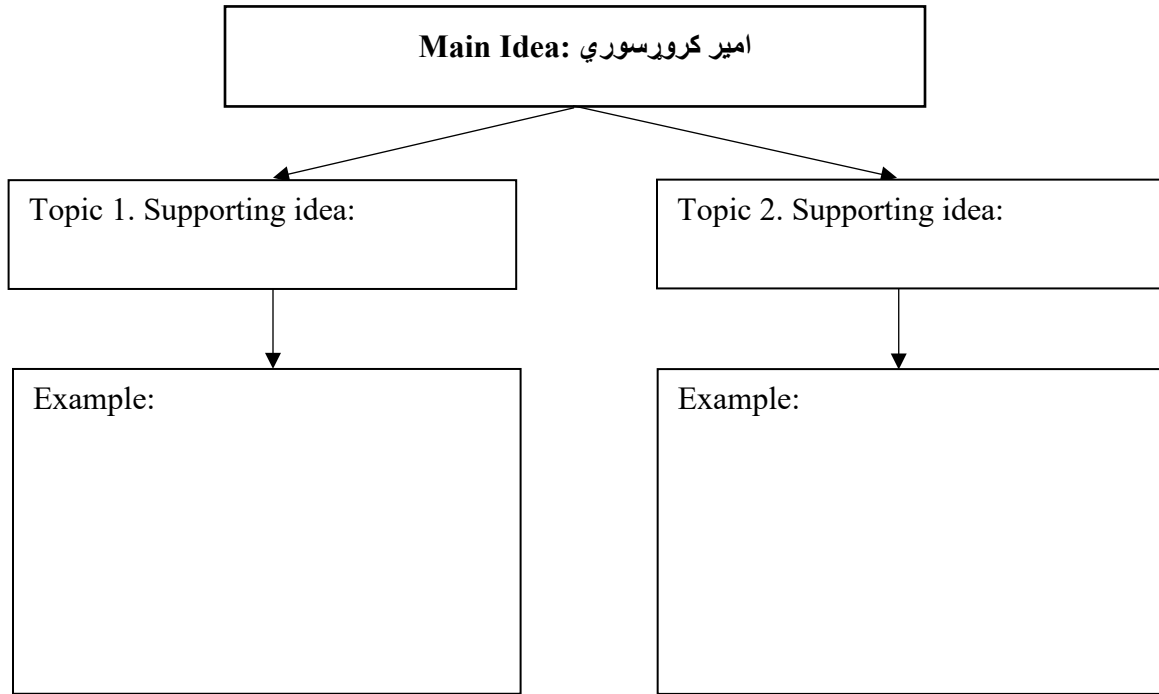


انسانیت څه په دولت نه دی، رحمانه!  
بت که جوړ شي د سروزرو انسان نه دی

*Human kindness is not found in wealth, Rahman!  
Being made of Gold does not make a statue human*

## Learning Activity 6. Graphic Organizer

Listen to the passage “امير كرويسوري.” Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



### Language and Culture Note 3.

#### Khushal Khan Khattak (خوشحال خان خټک)

Khushal Khan Khattak (1613-1690) was a Pashtun warrior (جنگیالی), poet, and philosopher who is widely regarded as one of the greatest poets of the Pashto language. He was born in the Khattak tribe of the Pashtuns in what is now Khyber Pakhtunkhwa province in Pakistan.

Khushal Khan Khattak was not only a poet but also a political leader who played an important role in the resistance (مقاومت) against the Mughal Empire's (امپراتوری) rule over the Pashtun region. He fought several battles against the Mughals and their allies, and his military (نظامی) campaigns are still remembered and celebrated among the Pashtuns.

Khushal Khan Khattak's poetry reflects his love for his land, people, and culture. His work includes poems about love, war, and morality, and he is known for his use of metaphors and similes in his poetry. He also wrote several prose works on Pashtun history, philosophy, and ethics.



Today, Khushal Khan Khattak is revered as a national hero among (په منځ کې) the Pashtuns, and his poetry is still popular and widely read in the Pashtun region.

*At last, I understood the truth about everyone  
There is no trust in one who you know or do not know  
Fear most the one who sears an oath  
One day they will trade your head*

حقیقت را ته معلوم شو د هر چا  
باور نشته په اشنا په نااشنا  
چه په سر دي سوگند خوري ورځني ډار کړه  
يوه ورځ به ستا د سر وکا سودا



**Learning Activity 7.** Work with a partner or alone. Read the passage “امير کروړ سوري” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
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|               |             |                 |         |                   |           |                   |

## CHP 2. L 2. DIRECT INSTRUCTION

### The Subjunctive Mood in the Past Tense

**4. Unfulfilled Conditional Sentences.** These are sentences that are contrary to fact. A sentence begins with the conjunction *ka* / که (if) and ends with the past participle form of the main verb. The auxiliary form of the *to-be* verb is used with the past participle of the main verb. Also, pay attention to the use of *ba* / به in the sentence. See some examples below in the form of questions and answers:

| English                                                                 | پښتو                                                 |
|-------------------------------------------------------------------------|------------------------------------------------------|
| If he had gone, I would have gone too.                                  | که هغه تللی وی، زه به هم تللی وم.                    |
| If the weather had been fine yesterday, I would have come to Nangarhar. | که پرون هوا ښه وی، زه به ننگرهار ته راغلی وم.        |
| If God had cured him, your grandfather would have remained alive.       | که خدای شفا ورکړی وی، ستا نیکه به ژوندی پاتې شوی وی. |
| If I had known that you were hungry, I would have given you food.       | که پوهېدم چې وړه یې، ږدی به مې درته درکړی وی.        |
| If she had not come, you would have told her.                           | که هغه نه وی راغلی، تا به ورته نه وو نیلي.           |





**5. The word ChE / چي .** This is a relative pronoun in Pashto that introduces subordinate clauses.

| English                           | پښتو                        |
|-----------------------------------|-----------------------------|
| When I came, what were you doing? | زه چې درغلم، څه دي كول؟     |
| When you came, I was eating food. | ته چې راغلي، ږوډي مي خوړله. |



**Learning Activity 8.** Match the statements:

| English                                                      | پښتو                                       |
|--------------------------------------------------------------|--------------------------------------------|
| When she arrived, he was signing.                            | کله چې هغه راوړسېده، هغه سندرې وېلي.       |
| When you ate food, I was fasting.                            | کله چې تاسو خواړه وخورل، زه روژه وم.       |
| If I would have hit him, he would have been hurt.            | که ما هغه وهلي وي، هغه خوړ شوی وي.         |
| If you had not come, I wouldn't have told you.               | که ته نه وي راغلي، ما به درته نه وو ويلي.  |
| If the TV had been broken, our father would have been upset. | که تلویزیون مات شوی وي، پلار مو خفه شوی و. |



**Learning Activity 9.** Write a few sentences using the correct form of the subjunctive mode.

|  |   |
|--|---|
|  | ۱ |
|  | ۲ |
|  | ۳ |
|  | ۴ |
|  | ۵ |



### Learning Activity 10. Conversation Practice

Work with a partner and create your own hypothetical situations and write sentences using the subjective mood. For example: "If I were rich, I would buy real estate. If I could speak Russian, I would travel to Central Asia" Use [Vocaroo | Online voice recorder](#) to record your sentences. Then, share the link with your teacher or classmates for feedback. Look up some words using an online Pashto dictionary. Try to create combined and complex sentences.

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## PASHTO POETS

د پښتو ژبي شاعران

### CHP 2. L 2. ESSENTIAL QUESTIONS

- What are the significant contributions of famous Pashto poets to literature and culture, and how have their works shaped the literary and cultural landscape of Pashto speakers and beyond?



Source: [Bettneka baba - ویکیپیڈیا \(wikipedia.org\)](https://en.wikipedia.org/wiki/Bettneka_baba)



**Learning Activity 11.** Before you read the text on the next page, discuss the following question with a partner.

- Who was Bit Nikah and what was his background?

## Reading Strategies

### K-W-L Charts:

Create a K-W-L chart (What I Know, What I Want to Know, What I Learned) related to the reading. This can help you identify your prior knowledge, set goals for your reading, and reflect on what you have learned.

K-W-L Chart

| Topic:                |                     |                |
|-----------------------|---------------------|----------------|
| What I (already) Know | What I want to know | What I learned |
|                       |                     |                |

## CHP 2. L 2. READING



**Learning Activity 12.** Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using an online dictionary.

### Bit Nikah

#### بیت نیکه

بیت نیکه چې د ( ۳۵۰ ) لیردیز ( ) په شا اوخواکي ژوند کاوه په پښتنو کي لوی پښتون او مشهور نیکه تیر شوی. په پښتو ادب کي د بیت نیکه نوم او مناجات (مذهبي شعرونه) ډیر شهرت لري. بیت نیکه یو خدا پرست، ډېر نیک او دینداره انسان ؤ ، او هر وخت به یې د خدای مناجات وینل. په زلمي توب کي یې د عراق او عربستان سفر هم کړی ؤ او هلته یې د نیکو خلکو د صحبت نه فیض (گټه) حاصل کړی ؤ ، بیت نیکه ته په پښتنو کښي د یو ولي الله په سترگه کتلی شي. بیت نیکه، سربن او غر غښت دري واړه وروڼه ول او نن ورځ د پښتنو ډیري قبيلي ددغو دریو وارو وروڼو اولاده گڼل کيږي. د شېخ بیت نیکه په اړه تر ټولو پخواني لیکلي معلومات د ۶۱۲ هجري ( ۱۲۱۵ م ) نه وروستو د سلېمان ماکو په ” تذکرة الاولیاء ” کي وموندل شول. په نورو معتبرو اسنادو کي یې د بیت نیکه د نامه یادونه شوې ده. د ده د ژوند په اړه نور حال نه دی څرگند خو دی د غورد لومړیو باچاهانو په وخت کي ژوندی و. او په پښتو ادب کي د ده یو راپاتي شعر د هغه وخت د تصوف (د درویشانو فلسفه) د شاعرۍ یوه بیلگه (نمونه) ده

لویه خدایه! لوی یه خدایه!  
ستا په مینه په هر خایه  
غر ولاړ دی درناوي کي  
ټوله ژوي (حیوانات) په زاری کي

Source: [pashtojournal.com](http://pashtojournal.com) بیت نیکه او پښتو ته دده دعا - پښتو جر نل

## CHP 2. L 2. AFTER READING

### Reading Strategies

#### Summarize the Main Points

Work with a partner or alone and write a brief summary of the main points of the text in your own words. This can help you to remember what you read and to identify the key takeaways.



#### Understanding the Reading



**Learning Activity 13.** Check your understanding of the reading “Bit Nikah” by choosing whether the following statements are true/صحيح (ص) or false/غلط (غ). You should use critical thinking to answer some questions. Look up some words and information online. According to the passage:

| Statement<br>جمله                                                                                             | True صحيح<br>/ False غلط |
|---------------------------------------------------------------------------------------------------------------|--------------------------|
| Bit Nikah was a prominent figure in Pashto poetry during the 18th century.                                    |                          |
| Bit Nikah's poetry reflected the cultural and historical context of Pashtun society during his time.          |                          |
| Language and oral tradition played a minor role in the transmission and interpretation of Bit Nikah's poetry. |                          |
| Bit Nikah's poetry had little impact on Pashtun culture and society during his time.                          |                          |
| Bit Nikah's work contributed to the evolution of Pashto poetry.                                               |                          |
| Bit Nikah's poetry primarily focused on themes related to love and romance.                                   |                          |
| Bit Nikah's poetry was characterized by the use of complex literary devices and techniques.                   |                          |
| Bit Nikah's legacy has continued to influence Pashto literature and culture.                                  |                          |
| Bet Nika had two brothers.                                                                                    |                          |
| Many Pashtun tribes are considered to be descendants of Bet Nika and his brothers.                            |                          |

 **Learning Activity 14.** Work with a partner or alone. Read the article “Bit Nikah” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
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 **Learning Activity 15. Check Your Understanding**

Work with a partner or alone and write in Pashto a few essential facts related to “Bit Nikah” in your own words.

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### Learning Activity 16. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

|            |        |      |        |       |
|------------|--------|------|--------|-------|
| منځني ختيځ | مناجات | پلار | دیندار | معتبر |
|------------|--------|------|--------|-------|

- ۱ بیت نیکه د پښتنو — گڼل کیږي.
- ۲ د بت نیکه شعرونه زیاده تر د — په ډول و.
- ۳ بت نیکه — ته سفر کړی و..
- ۴ بیت نیکه ډېر — سړی و.
- ۵ د بیت نیکه نوم په — اسنادو کې راغلي دي.

### CHP 2. L 2. APPLYING KNOWLEDGE



**Learning Activity 17.** Refer to both “Amir Koror” and “Bit Nikah” passages. Work with a partner or alone. Write a short email in Pashto to a friend and tell them 2-3 important facts about each passage. Also, mention if anything in the passages has surprised you. Use an online Pashto dictionary to look up some words.

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## CHP 2. L 2. ANALYZING

### Comparing Cultural Perspectives



**Learning Activity 18.** Compare the work of famous Pashto poets with poets in your own culture. What similarities and differences do you notice? Write your findings in Pashto.

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## CHP 2. L 2. EVALUATING



**Learning Activity 19.** Work with a partner or alone. Describe how the work of Pashto poets help us better understand the complex history, culture, and society of the Pashtun people. Make sure to look up some information online to enhance your knowledge.

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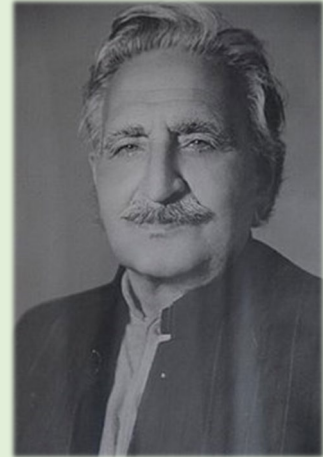
#### Language and Culture Note 4.

##### غني خان Ghani Khan

Ghani Khan was a Pashto poet (شاعر), writer (ليکوال) and artist (هنرمند) from Pakistan. He was born in 1914 in Hashtnagar, a village (کلي) in the Khyber Pakhtunkhwa province and passed away in 1996. Ghani Khan was the son of Khan Abdul Ghaffar Khan, a prominent Pashtun leader also known as Bacha Khan, and was actively involved in the political and social movements of his time.

Ghani Khan was known for his poetry, which often explored themes of nature, love, and spirituality (معنويات), as well as his prose writings on a range of topics, including philosophy (فلسفي), politics, and culture. His literary (ادبي) works were written primarily in the Pashto language but have been translated into English and other languages as well.

In addition to his literary pursuits, Ghani Khan was also an accomplished artist and sculptor, creating a large body of work that explored themes of nature, humanity, and spirituality. He was a prominent figure in the Pashtun cultural and literary scene, and his works continue to be celebrated and studied today.



*Why did You place heaven in my beloved's eyes?*

*Why have You made separation bitter and union sweet?*

ولی جوړ دې د یار سترگو کې جنت کړو؟

ولی تریڅ دې کړو بیلتون او خو وصال؟

## CHP 2. L 2. CREATING



**Learning Activity 20.** Using the knowledge and skills you have gained thus far, develop a one-page informational document in Pashto. Describe how Pashto poets used language and literary devices unique to the Pashto culture to create their poetry.

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**Learning Activity 21.** Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

پښتو متل

### PASHTO PROVERB

په حرکت کې برکت دی.

**Transliteration:** pə harakat ke barakat dy.

**Literal:** There is blessing in movement.

**Meaning:** This proverb conveys a message of encouragement and optimism, emphasizing the idea that taking action and initiating a task or endeavor will attract blessings and success from a higher power, often referred to as God.

The proverb implies that sitting idle or being hesitant can prevent one from experiencing the blessings and rewards that come with hard work and perseverance. Taking initiative and putting in effort are essential for progress and success, and God's blessings are believed to be in response to such proactive behavior.

In Pashtun culture, there is a strong belief in the role of fate and destiny, but it is also complemented by the notion of human agency and the importance of taking responsibility for one's actions. This proverb embodies the idea that while certain outcomes may be beyond human control, starting a task and working diligently towards its completion can attract divine favor and increase the likelihood of positive results.

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## CHP 2. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

| Can-Do Statement |                                                                                         | Achieved |
|------------------|-----------------------------------------------------------------------------------------|----------|
| 1.               | I can describe the most significant features of Pashto poetry as a genre of literature. |          |
| 2.               | I can explain how Pashto poetry reflects Pashtun culture and history.                   |          |
| 3.               | I can identify and talk about the most famous Pashto poets.                             |          |
| 4.               | I can discuss topics that often are explored through Pashto poetry.                     |          |
| 5.               | I can read an authentic Pashto text and retell its main idea.                           |          |
| 6.               | I can say a Pashto proverb and explain the context in which it is used.                 |          |

## CHP 2. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter by conducting IPA 2:

### Chapter Objectives:

- Understand the main idea and identify supporting details in a complex and lengthy passage about *Pashto literature*.
- Exchange information in conversations on *Pashto literature* that I have researched, using connected sentences that may combine to form paragraphs and asking a variety of questions, often across various time frames.
- Give a detailed presentation on *Pashto literature* that I have researched, using a few short paragraphs, often across various time frames.
- Compare products and practices in own and other cultures related to *Pashto literature*.

## CHP 2. INTEGRATED PERFORMANCE ASSESSMENT (IPA) 2

**Topic:** Pashto Poetry and Literature

- **Interpretive Mode**

**Objective:** Analyze Pashto literary works to understand how they reflect social and cultural contexts, convey themes, and utilize unique literary devices.

**Activity:**

- Read selected Pashto poems and excerpts from *Pata Khazana*.
- Answer guided questions such as:
  - How does Pashto poetry reflect its social and cultural context?
  - Identify themes of love, loss, identity, and search for meaning in these works.
  - What distinguishes *Pata Khazana* from other Pashto literary works?

**Assessment:**

- Written responses to comprehension and analysis questions.
- A short essay on the unique features of Pashto poetry.

- **Interpersonal Mode**

**Objective:** Discuss and interpret the significance of Pashto poetry and its contributions to culture and literature.

**Activity:**

- Group discussions focusing on:
  - How Pashto poets have used language and literary devices in their work.
  - The contributions of famous Pashto poets to literature and culture.
  - Explore how these works help understand the history, culture, and society of Pashto speakers.

**Assessment:**

- Participation in discussions, focusing on your ability to express and support your ideas.
- Peer feedback on language use, cultural insights, and interaction skills.

- **Presentational Mode**

**Objective:** Present a comprehensive understanding of the themes and cultural significance of Pashto poetry and literature.

**Activity:**

- Prepare a presentation on:
  - Analysis of selected Pashto poems.
  - Discussion on the contributions of Pashto poets to broader literary and cultural landscapes.
- Include reflections on how these works provide insights into Pashto culture and history.

**Assessment:**

- Rubric evaluating content accuracy, language use, and presentation skills.

- Self-evaluation focusing on presentation effectiveness and language proficiency.
- **Peer Review and Discussion (Post-Presentational Task)**

**Objective:** Engage in reflective practice and constructive feedback.

**Activity:**

- Provide and receive feedback on presentations, focusing on content and delivery.
- Group discussion to synthesize learning and reflect on the significance of Pashto literature in understanding cultural diversity.

**Assessment:**

- Participation in the peer review process.
- Contribution to the discussion with insightful and respectful commentary.

## CHP 2. VOCABULARY

| English          | Transliteration | پښتو              |
|------------------|-----------------|-------------------|
| name of the book | paṭə xazānə     | پټه خزانه         |
| solar year       | hejri šamsi     | هجري شمسي / لمريز |
| writer           | likw āl         | ليکوال            |
| biography        | žwandlik        | ژوندليک           |
| module           | āsār            | اثار              |
| readers          | lwastunki       | لوستونکي          |
| to print         | čāp kawal       | چاپ کول           |
| art              | honar           | هنر               |
| literature       | adabyāt         | ادبيات            |
| the discomfort   | nāxwāl          | ناخوال            |
| to be assumed    | gomān kedāl     | گومان کېدل        |
| starting         | pyledal         | پيليدل / راپيلدل  |
| the former       | paxwāni         | پخوانی            |
| section          | barxə           | برخه              |
| hero             | bātur           | باتور             |
| century          | perəy           | پېړۍ              |
| empire           | amir            | امير              |
| strong           | ğāštalay        | غښتلی             |
| by only          | pə yawətan      | په يوه تن         |
| warriors         | jangyāly        | جنگاور / جنگيالی  |
| fighting         | jankedal        | جنگېدل            |
| hard             | klak            | کلک               |
| palace           | māṇəy           | مانی              |
| hunting          | škār kawal      | ښکار کول          |
| centuries        | peryo           | پېړيو             |
| narrate          | rawāyat         | روایت             |
| to dominate      | wākman kedāl    | واکمن کېدل        |
| being printed    | čāp kedāl       | چاپ کېدل          |
| lion             | zmary           | زمری              |
| hero             | atal            | اتل               |

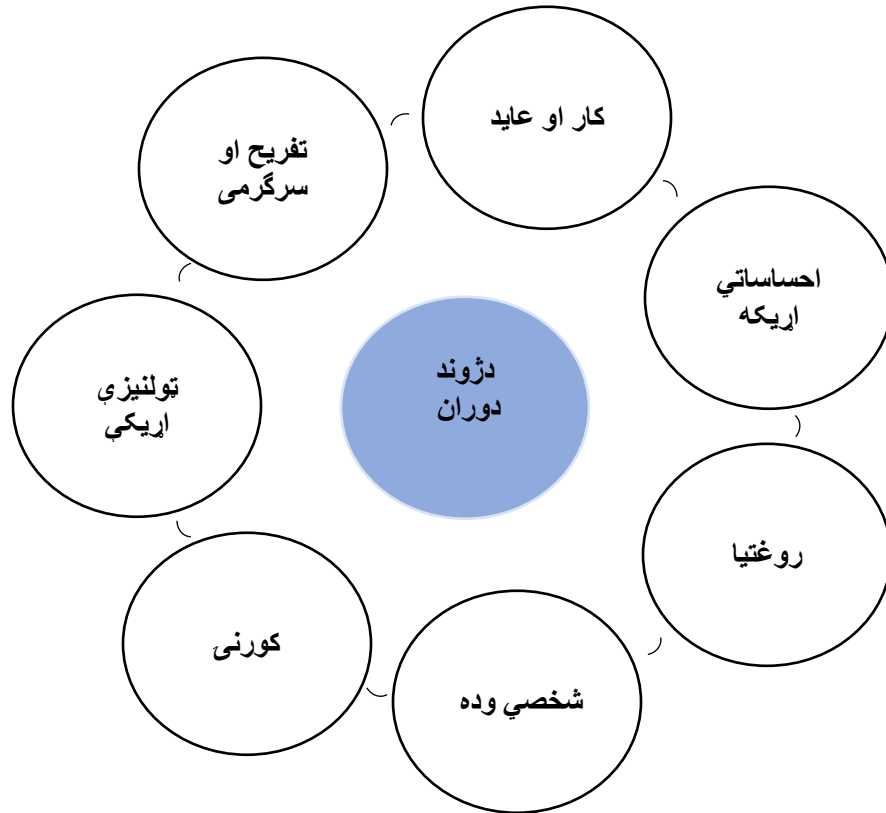


## CHAPTER THREE

دریم څپرکی

### LIFE CYCLE

د ژوند دوران



## LEARNING OBJECTIVES

**I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS** (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

### ADVANCED PROFICIENCY BENCHMARK

**A. Interpretive Mode: I can** understand the main message and supporting details on a wide variety of familiar and general interest topics across various time frames from complex, organized texts that are spoken and written.

#### Chapter Objectives

- Identify the underlying message and some supporting details across major time frames in descriptive informational texts regarding the Afghan *life cycle*.

**B. Interpersonal Mode: I can** maintain spontaneous spoken and written conversations and discussions across various time frames on familiar, as well as unfamiliar, concrete topics, using series of connected sentences and probing questions.

#### Chapter Objectives

- Exchange information and ideas in discussions on a variety of familiar and concrete academic and social topics, using a few simple paragraphs across major time frames regarding the Afghan *life cycle*.

**C. Presentational: I can** deliver detailed and organized presentations on familiar as well as unfamiliar concrete topics, in paragraphs and using various time frames through spoken and written language.

#### Chapter Objectives

- Tell stories about school and community events and personal experiences, using paragraphs across major time frames regarding the Afghan *life cycle*.

#### D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** explain some diversity among products and practices and how it relates to perspectives.
- **Interact: I can** interact at a competent level in familiar and some unfamiliar contexts

#### Chapter Objectives

- Compare products and practices in my own and other cultures related to the Afghan *life cycle*.

## LESSON 1

لومړۍ درس

## LIFE CYCLE

د ژوند دوران

### CHP 3. L 1. ESSENTIAL QUESTIONS

- How do Afghan cultural and religious beliefs influence the practices and rituals associated with different stages of the life cycle?



Discuss the following questions with a partner. Write down the main points on a piece of paper.

- What are several important life stages in your culture?
- How do stages in the Afghan life cycle differ from Western models?

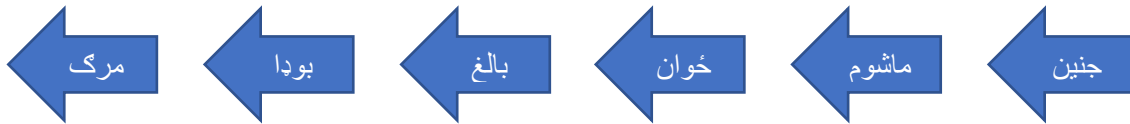
### **CHP 3. L 1. FOCUS OF THE LESSON**

In this lesson, you will identify and explain the traditional stages of the Afghan life cycle, and how do they differ from Western models. The grammatical aspect of the lesson will focus on the passive voice in Pashto.

\* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of the lesson (CHP 3. L 1. Lesson Learning Checklist).

## CHP 3. L 1. INTRODUCTION

 **Learning Activity 1.** As you listen to the passage, think about traditional stages of the Afghan life cycle and how they differ from Western models of the life cycle. For scaffolding, synonyms of some words are provided inside brackets.



### LIFE CYCLE – PART I

#### د ژوند دوران – لومړۍ برخه

په طبيعي (معمولي) توگه، په افغانستان کې د انفرادي ژوند دوره له يوې ډلې څخه بلې ته توپير (فرق) لري، مگر (خو) دوی ډير ورته والی هم لري. په کليوالي سيمو کې، لويې کورنۍ (په ځانگړې توگه د نارينه وو شمير) د اقتصادي (ډير) نارينه چې په کروندو کې کار کوي يا د رمې پالنه کوي) او سياسي (دېر جنگيالي) د پام وړ دي.

خپلوی د افغانانو د ژوند يو اړين (اساسي) عنصر دی چې د خلکو حقوق او مکلفيتونه ټاکي. دا د يو فرد دريځ او رول معلوموي.

افغاني ټولنه په اصل کې مردسالار ده (واک او قدرت د زړو نارينو په لاس کې دی) او ميراث د نارينه وو له لارې ترسره کېږي. نجونې د واده وروسته د خپل ميره کور ته ځي. د يو افغان لپاره غوره واده د خپل پلار د ورور/اکا له زوی/لور سره واده کول دي. دا عمل کورنۍ تړلې او پياوړې (قوي) ساتي. د يوې معمولي افغاني کورنۍ غړي پلار، مور، خويندې او وروڼه او ځينې وخت نيکه، انا او نا واده شوي ترور او تره دي.

بنځې د کور څخه بهر د مسلو په اړه پريکړه کولو کې لږ واک (اختيار) لري، خو دوی په غير رسمي توگه د کور پريکړې کولو کې خورا (ډېر) مهمې دي او ډيری وختونه د کورنۍ په اضافي اقتصادي فعاليتونو کې، لکه د کور د توکو (شيان) د پلورلو (خرصول) په هکله تصميم نيسي.

د اسلام او افغاني قوانينو له مخې د زوجيت جواز لري يعنی يو سړی کولی شي تر څلورو پورې بنځې ولري که چېرې د هغوی په منځ کې عدالت وکړي. کله کله د کورنۍ د غړو په منځ کې شخړې (استونزې يا جگړه) واقع کېږي، خو دوی معمولاً خپلې ستونزې په کور دننه کې حلوي او نه غواړي چې خبرې د کورنه بهر نور خلکو ته ورسېږي.

## Language and Culture Note 1.

### Afghan Life Cycle vs. Western Models of the Life Cycle

Firstly, the Afghan life cycle (دوران) is heavily influenced (دیر اغیزمن شوی) by cultural and religious traditions, while Western models tend to be more individualistic and secular. For example, Afghan marriage practices often involve (شاملول) the participation of the extended family. Parents or other relatives may also arrange marriages, while in the West, marriage is often seen as a personal choice between two individuals (دوه کسان).



Secondly, the Afghan life cycle places a strong emphasis (تینگار) on community and family ties, while Western models may prioritize individualism and independence. In Afghan culture, the family is seen as the fundamental (بنسټیز) unit of society, and individuals are expected to prioritize the needs of their family over their own personal desires.

### CHP 3. L 1. VOCABULARY PREPARATION



**Learning Activity 2.** Review the words and try to learn them. To listen to the audio and for more practice, use the flashcards activity.

| English           | Transliteration   | پښتو            |
|-------------------|-------------------|-----------------|
| life cycle        | d žwand dawr ān   | د ژوند دوران ۱  |
| naturally         | pə tabe'i togə    | په طبيعي توگه ۲ |
| individual        | anfrādi           | انفرادي ۳       |
| similarity        | wartə wāly        | ورته والي ۴     |
| the fields        | karwando          | کروندو ۵        |
| tending the herd  | ramə pālanə kawal | رڼه پالنه کول ۶ |
| political         | syāsi             | سياسي ۷         |
| the warrior       | jangyāli          | جنگيالي ۸       |
| kinship           | xpalwəy           | خپلوی ۹         |
| essential element | aṛin 'nsar        | اړين عنصر ۱۰    |
| obligation        | makalafyat        | مکلفيت ۱۱       |
| the individual    | fard              | فرد ۱۲          |
| patriarch         | mard sālār        | مردسالار ۱۳     |
| heritage          | mirās             | ميراث ۱۴        |
| member            | ğaray             | غړی ۱۵          |

## Listening Strategies

### Listening for Differences

Speakers often use certain expressions to tell the listener that a different example is coming. These expressions introduce a contrast between two ideas or examples. For this, speakers often use the phrases *however* / خو, *but* / اما. For example, see the following sentence from the passage:

ښځې د کور څخه بهر د مسلو په اړه پریکړه کولو کې لږ واک لري، خو دوی په غیر رسمي توګه د کور پریکړې کولو کې خورا مهم دي.



**Learning Activity 3.** Match the words/phrases. Look up some words online using a Pashto online dictionary.

|            |         |
|------------|---------|
| kinship    | دوران   |
| guess      | فرد     |
| political  | سیاسي   |
| economic   | اقتصادي |
| individual | خپلوی   |
| obligation | ګومان   |
| fights     | مکلفیت  |
| authority  | شخړې    |
| cycle      | قوانین  |
| laws       | واک     |





#### Learning Activity 4. Define the Pashto words in English.

|                |          |
|----------------|----------|
| society        | عدالت    |
| have a license | غږی      |
| the right      | جواز لرل |
| a member       | ټولنه    |
| the heart      | حق       |
| justice        | زړه      |



#### Understanding the Listening



**Learning Activity 5.** Listen to the passage at the beginning of the lesson (CHP 3. L 1. INTRODUCTION) and answer the following questions. Write غ (غلط) for false and ص (صحیح) for true statements. According to the passage:

| Statement<br>جمله                                                       | True صحیح<br>/ False غلط |
|-------------------------------------------------------------------------|--------------------------|
| All Afghans go through the same life cycle model.                       |                          |
| Afghans, especially in rural areas, prefer big families.                |                          |
| Sons are preferred more than girls for economic and political reasons.  |                          |
| Afghanistan has a patriarchal society.                                  |                          |
| Women usually do not have any authority to make decisions.              |                          |
| Marriages are mostly arranged.                                          |                          |
| The preferred marriage is to marry their paternal uncle's son/daughter. |                          |
| Afghan law allows a man to marry more than one woman.                   |                          |
| Afghans usually take their family conflicts to court.                   |                          |
| Afghans preferred to solve their conflicts inside their house.          |                          |

## Language and Culture Note 2.

### Afghan Life Cycle vs. Western Models ... Cont'd

Thirdly, the Afghan life cycle tends (تمایل) to place a greater emphasis on traditional gender roles than Western models. For example, women are expected to be primarily responsible for domestic duties, such as cooking and cleaning, while men are expected to provide for the family financially.

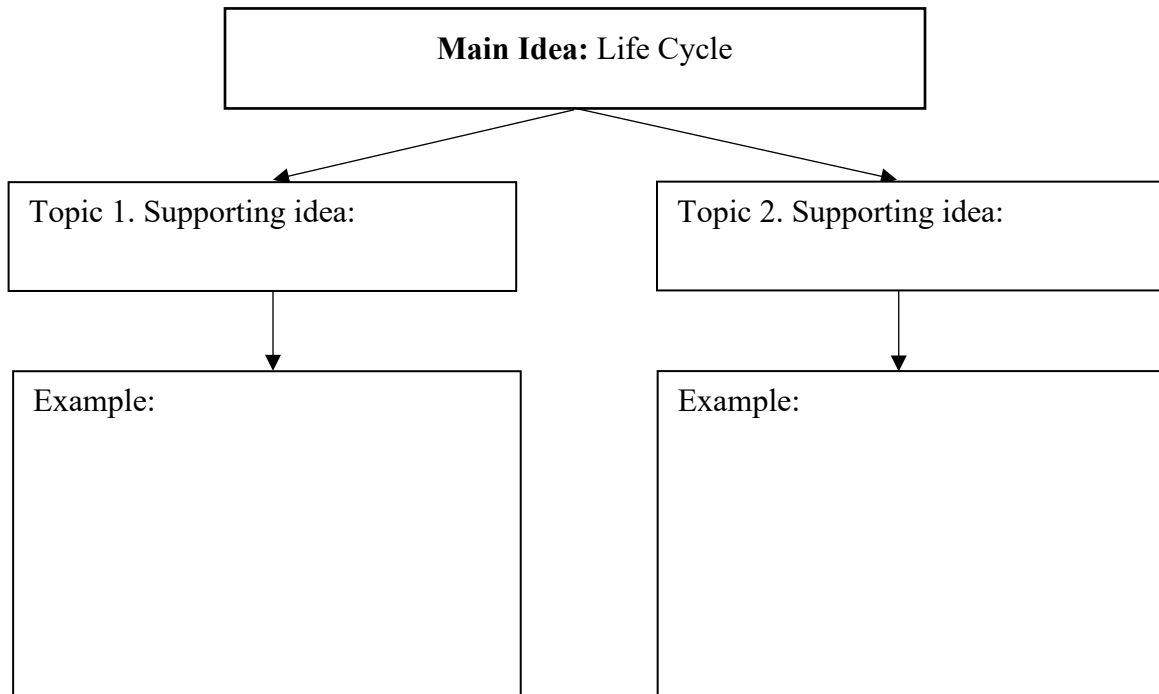
Finally, the Afghan life cycle is influenced by factors such as war, displacement (بی خایه کیدل), and poverty in ways that may not be as prominent in Western models. For example, many Afghans have experienced (تجربه شوی) significant trauma and displacement due to conflict, which can have a profound impact on their life trajectories and experiences.



Overall, while there may be some similarities (ورته والی) between the Afghan life cycle and Western models, the great cultural and societal differences between the two ultimately (بالاخره) make them quite distinct from one another.

## Learning Activity 6. Graphic Organizer

Listen to the passage “Life Cycle.” Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



 **Learning Activity 7.** Work with a partner or alone. Read the passage “Life Cycle” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

### Language and Culture Note 3.

#### Practices and Rituals Associated with Life Cycle

Afghan cultural and religious beliefs play a significant (د پام وړ) the role in shaping the practices and rituals (رسمونه) associated with different life cycle stages. Here are some examples:

1. Birth and infancy: In Afghan culture, the birth of a child is seen as a blessing and a cause for celebration. It is common for the child to be given a name that reflects their family's cultural or religious heritage and for prayers to be recited to protect the child from harm. In some parts of Afghanistan, it is also common for the mother and child to remain in seclusion (جلاوالی) for a period of time after birth in order to avoid evil spirits and promote healing.



## CHP 3. L 1. DIRECT INSTRUCTION

### 1. The Passive Voice in Pashto – The Use of kEdel / کېدل

- The auxiliary verb **kEdel** / کېدل is used as *kezhee* / کيږي in passive voice. See below some examples in the form of questions and answers.

| Answer                                                | خواب                               | Question                           | پوښتنه                  |
|-------------------------------------------------------|------------------------------------|------------------------------------|-------------------------|
| Yes, that food is being eaten.                        | هو، هغه ډوډۍ خورله کيږي.           | Is that food being eaten?          | هغه ډوډۍ خورله کيږي؟    |
| No, your letter is being written tomorrow, inshallah. | نه، سبا انشاالله ستا خط ليکل کيږي. | Is my letter being written today?  | نن زما خط ليکل کيږي؟    |
| The clothes are being washed now.                     | کالي اوس منځل کيږي.                | When are the clothes being washed? | کالي څه وخت مينځل کيږي؟ |

- Denominative Verbs. **Edel** / ېدل is used to make sentence passive. Verbs ending with suffix **wul** / ول, regardless of their conjugation based on subject pronoun, their passive is made by replacing **wul** / ول (or conjugated form) to **ezhee** / پيږي.

| English                   | Passive         | English                      | Active              |
|---------------------------|-----------------|------------------------------|---------------------|
| Your car is being fixed.  | موټر دې جوړيږي. | I am fixing your car.        | موټر دې جوړوم.      |
| The wood is being broken. | لرگي ماتيږي.    | He is breaking the wood now. | هغه اوس لرگي ماتوي. |
| The meat is being cooked. | غوښه پخېږي.     | You are cooking the meat.    | تاسې غوښه پخوئ.     |

Below is a list of verbs:

| Passive Verbs  |            | Active Verbs    |           |
|----------------|------------|-----------------|-----------|
| to be used     | استعمالېدل | to use          | استعمالول |
| to be burned   | سوزېدل     | to burn         | سوزول     |
| to be prepared | تیارېدل    | to prepare/make | تیارول    |
| to be sold     | خرېدل      | to sell         | خرڅول     |
| to be old      | زړېدل      | to make old     | زړول      |

## 2. Changing Intransitive Verbs into Causative Verbs

Causative verbs are those whose function is to signal that someone has caused something or someone to do something. See examples below:

| English                                 | Causative             | English                          | Causative            |
|-----------------------------------------|-----------------------|----------------------------------|----------------------|
| You are putting your daughter to sleep. | ته خپله لور ویده کوي. | Your daughter is going to sleep. | ستا لور ویده کيږي.   |
| Why are you making me upset?            | ته ولې ما خپه کوي؟    | I am getting upset at you.       | زه له تانه خپه کېږم. |
| I am getting him up from sleep.         | زه دی له خوبه پاڅوم.  | I am getting up from sleep.      | زه له خوبه پاڅېږم.   |



### Learning Activity 8. Match the statements.

| پوښتنه                   | ځواب           |
|--------------------------|----------------|
| غالی چیرته پیدا کېږي؟    | انشالله ډېر ژر |
| غالی د څه شي څخه جوړېږي؟ | په ورکشاپ کې   |
| ټکټ چیرته ورکلو کېږي؟    | په بازار کې    |
| کور کله خرڅېږي؟          | د وړیو څخه     |
| موټر یی چیرته جوړېږي؟    | په دکان کې     |



### Learning Activity 9. Rewrite the following sentences in passive voice:

| Passive | Active                      |
|---------|-----------------------------|
|         | شاگردان کتابونه استعمالوي.  |
|         | مونږ کاغذونه سوزو.          |
|         | موږ مې ډوډۍ تیاروي.         |
|         | دوی خپل شیان او توکي خرڅوي. |
|         | خلک په سختي پیسه پیدا کوي.  |



## Learning Activity 10. Conversation Practice

Work with a partner and engage in conversations using the passive voice. One person asks a question in an active voice, the other says it in passive voice. See the example in previous pages. Use [Vocaroo | Online voice recorder](#) to record yourself. Then, share the link with your teacher or classmates for feedback. Look up some words using an online Pashto dictionary.

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## FROM BIRTH TO INFANCY

د زیږوننوب څخه تر ماشومتوبه

### CHP 3. L 1. ESSENTIAL QUESTIONS

- What are the key cultural practices and beliefs surrounding "Birth to Childhood" in Afghan culture?



Source: [Giving birth under the Taliban - BBC News](#)



**Learning Activity 11.** Before you read the text on the next page, discuss the following questions with a partner.

- What are the traditional birthing practices in Afghan culture?
- What are the most common customs and traditions associated with naming ceremonies in Afghanistan?



## Reading Strategies

### Scanning

Before you read for detail, scan the text to look for specific information, such as headings, bolded words, graphics, and the first few words of each paragraph. This will help you get a sense of the structure of the text.

## CHP 3. L 1. READING



**Learning Activity 12.** Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using an online dictionary.

### Birth to Childhood

#### له زيرونتوب څخه تر ماشومتوبه

د زيرونتوب څخه، ماشوم په خپل گروپ کې خپل بشپړ (مکمل) ادغام (پيوستون) پيل کوي. په هر کلي يا د کوچيانو په ډله (گروپ) کې معمولاً لږترلږه يوه قابله/نرسه وي چې د ماشوم په زيرون (پېدايښت) کې مرسته کوي. کله چې لومړی ماشوم پيدا کيږي، کورنۍ د خپل توان په اساس جشن نيسي، په خاصه توگه که چېرې ماشوم هلک وي. د افغانانو په فکر نارينه ماشوم (هلک) د پلار زروړتيا (قوت) او د مور زرغونتيا بڼي. هلک ماشوم کورنۍ ته د هغې د ملکيت وراثت ورکوي او تر ټولو مهم - کورنۍ ته عزت ور په برخه کوي. د ماشوم د زېږېدنې په جشن کې د ټوپک ډزې کيږي، ډول وهل کيږي، او غريبانو ته خواړه ورکول کيږي، په خاصه توگه که ماشوم هلک وي. ډير وختونه کورنۍ د يوې نجلۍ د زيرون په وخت کې د بد روحو (ارواح) د لرې کولو دا دود پريږدي او جشن نه جوړوي.

معمولاً د زيرون په دريمه ورځ ماشوم ته د هغه رسمي نوم ورکول کيږي. د دريمې ورځې څخه مخکې، کورنۍ ماشوم په نورو نومونه يادوي. زياتر خلک پدې باور دي چې دا کار د بد جنات مخه ونيسي او نه يې پريږدي چې ماشوم ته کوم تاوان ورسوي.

يو مذهبي مشر (ملا) څلور ځلي د ماشوم په غوږ کې اذان "الله اکبر!" ("خدای لوی دی!") وايي، ماشوم ته د هغه د نسل او نسب څخه خبر ورکوي، او هغه ته د ښه مسلمان کيدو لارښوونه کوي. ملا ښايي ماشوم ته نوم وټاکي، مگر اکثراً د پلار مشر ورور (د ماشوم تره) د نوم په اړه پريکړه کوي، په ځانگړې توگه که ماشوم نارينه وي.

ښاري افغانان معمولاً د زيرون نه ورسته په شپږمه شپه کې يو جشن نيسي. دا رسم د (بی بی شاور) د رسم په توگه ده چې په لودیزو ملکونو (لکه په امريکې) کې رواج لري. خپلوان او ملگري د ماشوم لپاره ډالۍ (تحفه) راوړي او ډيری فعاليتونه (سندرې ويل، نڅا کول) د ښځو په کوټه کې ترسره کيږي. ځينې وختونه، ماشوم په دې مراسمو کې خپل نوم اخلي. ماشوم، د جنسيت په پام کې نيولو پرته، د مور او ميرمنو سره پاتې کيږي. ميندې ماشومانو ته تر يو يا دو کلنۍ پورې خپلې شيدې ورکوي.

#### نوب:

بي بي شاور (لوبيډيز رواج) د ماشوم د زيرون نه مخکې تر سره کېږي، خو شب شش (شپږمه شپه) د زيرون نه وروسته تر سره کېږي. په مذهبي لحاظ د کورنۍ له خوا عقيقه نيول کېږي چې دا سنت ده د پېغمبر عليه السلام څخه په دې د هلک او انجلۍ توپير نشته د دواړو لپاره دا سنت دی.

## CHP 3. L 1. AFTER READING

### Reading Strategies

#### Active Reading

As you read, actively engage with the text by asking questions, making connections, and summarizing key points. This will help you better understand and remember what you are reading.



#### Understanding the Reading



**Learning Activity 13.** Check your understanding of the reading by choosing whether the following statements are true/صحيح (ص) or false/غلط (غ). You can look up some words using an online Pashto dictionary.

| Statement<br>جمله |                                                                                                                 | True صحيح<br>/ False غلط |
|-------------------|-----------------------------------------------------------------------------------------------------------------|--------------------------|
| 1.                | The passage provides information on what rituals a newborn experience in their first days of life.              |                          |
| 2.                | Every village has at least one midwife to help with childbirth.                                                 |                          |
| 3.                | Even nomads have a midwife.                                                                                     |                          |
| 4.                | According to the passage, guns are fired in the air as a sign of celebration, especially if the child is a boy. |                          |
| 5.                | Celebrations are greater if the child is a boy.                                                                 |                          |
| 6.                | The birth of a male child establishes the virility of the father and the fertility of the mother.               |                          |
| 7.                | A male child gives the family an heir to its property and-more important-family honor.                          |                          |
| 8.                | Most newly born babies receive their name a few days after their birth.                                         |                          |
| 9.                | A religious local leader says Azan (call to prayer) in the ear of the baby.                                     |                          |
| 10.               | The paternal uncle often names the newborn baby.                                                                |                          |



**Learning Activity 14.** Work with a partner or alone. Read the article “Birth to Childhood” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |



**Learning Activity 15. Check Your Understanding**

Work with a partner or alone and write in Pashto a few essential facts related to “Birth to Childhood” in your own words.

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## Learning Activity 16. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

|         |     |          |            |      |
|---------|-----|----------|------------|------|
| زړورتيا | هلک | زېږونتوب | بي بي شاور | اذان |
|---------|-----|----------|------------|------|

- ۱ زیات تر افغانان خوښوي چې ————— ماشوم ولری.
- ۲ معمولا یو ماشوم د ————— څخه وروسته خپل نوم اخلي.
- ۳ د افغانانو او مسلمانانو رواج ده چې د نوی زېږیدلی ماشوم په غور کې ————— ووايي.
- ۴ «شپږمه شپه» لکه ————— غوندې دی چې په لوېدیځو ملکونو کې رواج لري.
- ۵ د ځینې افغانانو په فکر د نارینه ماشوم زېږونتوب د پلار ————— ښي.

## CHP 3. L 1. APPLYING KNOWLEDGE



**Learning Activity 17.** Refer to both “Birth to Childhood” passages. Work with a partner or alone. Write a short email in Pashto to a friend and tell them 2-3 important facts about the topic. Also, mention if anything in the passage has surprised you. Use an online Pashto dictionary to look up some words.

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### CHP 3. L 1. ANALYZING

#### Comparing Cultural Perspectives



**Learning Activity 18.** Compare *Birth to Childhood* events in the Afghan culture with your own. What similarities and differences do you notice? Write your findings in Pashto.

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### CHP 3. L 1. EVALUATING



**Learning Activity 19.** Work with a partner or alone. Describe traditional life cycle stages in the Afghan culture and explain how they differ from Western life cycle models. Make sure to look up some information online to enhance your knowledge.

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## Language and Culture Note 4.

### Practices and Rituals ...Cont'd

2. Childhood: Childhood in Afghan culture is seen as a time of learning and play. Children are often encouraged (هڅو) to socialize with others in their community and learn the values and traditions (دودونه) of their culture. In some parts of Afghanistan, boys may attend religious schools or madrasas to learn about Islam and the Arabic language.
3. Adolescence: Adolescence (ځواني) is an important stage in Afghan culture, particularly for girls. It is during this time that girls may have their first menstruation (حيض)، which is seen as a sign of maturity and readiness for marriage. In some parts of Afghanistan, girls may be secluded or kept separate from male relatives during this time.



### CHP 3. L 1. CREATING



**Learning Activity 20.** Drawing on your current knowledge and understanding, produce a brief video in Pashto. Describe how Afghan cultural and religious beliefs influence the practices and rituals associated with different stages of the life cycle. To enrich your presentation, research additional information online.

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**Learning Activity 21.** Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

پښتو متل

### PASHTO PROVERB

مور که لیوه شی هم د زوی غوښی نه خوري.

**Transliteration:** mor kə lewə ši ham d zoy ġwaše nə xori

**Literal:** Even if the mother is a wolf, she will not eat her son's flesh.

**Meaning:** This proverb underscores the idea of unconditional love and protection that a mother has for her child. The context of this proverb lies in the deep-rooted cultural value of maternal affection and the belief that a mother's love is steadfast and nurturing, transcending any potential dangers or challenges. It serves as a reminder of the selflessness and sacrificial nature of motherhood, highlighting the unbreakable bond between a mother and her child, which remains unwavering even in difficult times. The proverb is used to express the idea that true maternal love is unwavering and remains constant, regardless of external factors that may be perceived as threats.

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### CHP 3. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

| Can-Do Statement |                                                                                                                           | Achieved |
|------------------|---------------------------------------------------------------------------------------------------------------------------|----------|
| 1.               | I can provide general information about the Afghan life cycle.                                                            |          |
| 2.               | I can talk about birth to childhood in the context of Afghan culture and explain how rituals differ from Western culture. |          |
| 3.               | I can present some Afghan superstition beliefs related to childbirth.                                                     |          |
| 4.               | I can write a short Pashto text and discuss the first stages a child goes through in the first days of their birth.       |          |
| 5.               | I can read an authentic Pashto text and retell its main idea.                                                             |          |
| 6.               | I can say a Pashto proverb and explain the context in which it is used.                                                   |          |



## LESSON 2

دوهم درس

### DEATH AND INHERITANCE

مړینه او میراث

#### CHP 3. L 2. ESSENTIAL QUESTIONS

- How is death perceived in Afghan culture, and what are the beliefs and customs surrounding it?
- What role do family and community members play in the mourning and burial process in Afghan culture?



Discuss the following question with a partner. Write down the main points on a piece of paper.

- What are some common rituals or practices associated with death in Afghan culture, such as funerals or memorial services?

### **CHP 3. L 2. FOCUS OF THE LESSON**

In this lesson, you will identify and explain how Afghans perceive death and some related beliefs and customs. The grammatical aspect of the lesson will focus on the use of infinitives as verbal nouns.

\* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of the lesson (CHP 3. L 2. Lesson Learning Checklist).

## CHP 3. L 2. INTRODUCTION



**Learning Activity 1.** As you listen to the passage, think how the Afghan culture views death in relation to religious beliefs, such as Islam. For scaffolding, synonyms of some words are provided inside brackets.

### Death and Inheritance

#### مړينه او ميراث



مرگ، د ژوند په څیر (شان)، یو عام عمل دی. کله چې یو سړی مرگ ته نږدې شي، خلک په خاصه توګه ښځې نو ژړا پیل کوي. که څه هم یو څو په خاموشي سره قرآن لولي، ډیری ښځې چیغې وهي، ژاړې او خپل وینتان او جامې شکوي، که څه هم اسلام د سولي او آرامۍ غوښتنه کوي.

ګاونډیان د خواخوږۍ (غم شریکي) لپاره خوراكي توکي (خواړه) او پیسې لیري. د یو سړي له مړینې وروسته، د هغه نږدې نارینه خپلوان د هغه مړی (جسد) مینځي، ډیری

وختونه د یو ملا لخوا مرسته کیږي، څوک چې خدای ته عبادت کوي او د مړ شوی سړی په هکله خبرې کوي او هغه په نیکۍ یادوي. خلک خپل تسلیت د انالله واناالله راجعون (موږ د الله یو او د هغه لوري ته ورګرځو) د ویولو سره د مرحوم (مړ شوي شخص) کورنۍ او خپلوانو ته بیانوي.

د ګلاب اوبه/عطر په جسد باندې شیندل کیږي. جنازه باید له لمر لوېدو نه مخکې خاورو ته وسپارل شي (د ورځې په جریان کې)، که ستونزه وي د شپې هم کېدای شي. که یو سړی د شپې مړ شي، شپه په کور کې ساتل کیږي او بیا سبا د لمر له لوېدو نه مخکې دفن کیږي.

نږدې خپلوان او یا ملګري د مړي ټول ځان (سر تر پښې) په سپین توکر (کفن) کې تاو وي، د پښې لویې ګوتې سره تړلي او جومات (مسجد) ته وړي، چیرته چې ملا د جنازې لمونځ کوي. کله کله ملا د جومات پر ځای په هدیره (قبرستان) کې د جنازې لمونځ کوي. د جنازې لمونځ نه وروسته، مړي خاورو ته سپارل کیږي (دفن کیږي). د ښځو لپاره یو څه مختلف مراسم ترسره کیږي. یوه مړه ښځه د ښځو په کوټه کې د هغې د خپلوانو لخوا مینځل کیږي.

په دودیز ډول یو څوک چې د جنازې په بهیر کې ګډون کوي باید د څلویښتو پښو/قدمونو په اندازه جنازې پسې لاړ شي او مړ شوي شخص لپاره دعا ووايي.

**نوب:** جنازه د متوفی (نړینه/ښځینه) لپاره دعا کول دي. د جنازې لمونځ څلور تکبیرونه (الله اکبر) لري، دا کفایي فرض او په ټولو نه واجبېږي، رکوع او سجده نه لري. په دی لمونځ کې اذان او اقامې ته اړتیا (ضرورت) نشته.

## Language and Culture Note 1.

### Afghan Cultural Attitudes Towards Death

Afghan cultural attitudes (چلند) towards death are shaped by Islamic beliefs, which emphasize the importance of preparing for the afterlife and seeking God's mercy and forgiveness (بخښنه). In Afghan culture, death is viewed as a natural part of life and is often seen as a transition to a higher state of existence (وجود).

Compared to Western cultures, which tend (تمایل) to view death as a taboo subject and often avoid talking about it, Afghan culture tends to openly discuss and acknowledge death as a part of life. In Afghan culture, mourning and funeral rituals are communal events, with family members and community members coming together to support the grieving (غمجن) family.

### CHP 3. L 2. VOCABULARY PREPARATION

 **Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

| English               | Transliteration | پښتو            |
|-----------------------|-----------------|-----------------|
| heritage              | mirās           | میراث ۱         |
| death/dying           | marg/mṛinə      | مرگ / مړینه ۲   |
| cry                   | žarā            | ژړا (ژړل) ۳     |
| peace and tranquility | sole aw ārāməy  | سولي او آرامۍ ۴ |
| neighbors             | gonḍyān         | ګونديان ۵       |
| sympathy              | xw āxužəy       | خواخوړۍ ۶       |
| the dead              | maṛy            | مړۍ ۷           |
| prayer                | lmunĵ           | لمونځ ۸         |
| consolation           | tasalyat wyl    | تسلیت (ویل) ۹   |
| the deceased          | marhum          | مرحوم ۱۰        |
| to be scattered       | šindal kedāl    | شیندل کېدل ۱۱   |
| burial                | dafn/xax kawāl  | دفن / ښخ کول ۱۲ |
| the shroud            | kafan           | کفن ۱۳          |
| funeral               | janāzə          | جنازه ۱۴        |
| the mosque            | jomāt           | جومات ۱۵        |

## Listening Strategies

### Listening for Differences

To better understand, pay close attention (پاملرنه) to the nuances of what someone is saying, with a focus on identifying (په پېژندلو کې) and understanding differences in perspectives, opinions, or experiences. This approach to listening requires an open mind and a willingness (يوه ليوالتيا) to learn from others, even if their viewpoints may be different from one's own.

One key aspect of listening for differences is active listening, which involves giving the speaker one's full attention. Another important aspect of listening for differences is recognizing and respecting (درناوی کول) cultural differences.



**Learning Activity 3.** Match the words/phrases. Look up some words online using a Pashto online dictionary.

|              |         |
|--------------|---------|
| the shroud   | خواخوړی |
| the dead     | لمونځ   |
| death        | مرحوم   |
| crying       | بنځ کول |
| the deceased | مړی     |
| prayer       | کفن     |
| funeral      | جنازه   |
| to bury      | مرگ     |
| consolation  | ژړا     |
| sympathy     | تسلېت   |



#### Learning Activity 4. Define the words in English.

|          |          |
|----------|----------|
| shouting | جومات    |
| heritage | بنځ کول  |
| death    | میراث    |
| mullah   | مرینه    |
| to bury  | چیغې وهل |
| mosque   | ملا      |



#### Understanding the Listening



**Learning Activity 5.** Listen to the passage at the beginning of the lesson (CHP 3. L 2. INTRODUCTION) and answer the following questions. Write غ (غلط) for false and ص (صحیح) for true statements. According to the passage:

| Statement<br>جمله                                                                                                            | True صحیح<br>/ False غلط |
|------------------------------------------------------------------------------------------------------------------------------|--------------------------|
| When a person dies, neighbors and friends send food, money, and sympathy to the deceased's family.                           |                          |
| In Afghan culture, death is a public act/event.                                                                              |                          |
| The dead body is washed before it is buried.                                                                                 |                          |
| It is considered the ethical and religious responsibility of Afghans to attend burial rituals, including the Jinazah prayer. |                          |
| Ceremonies are held exactly the same way for a dead woman as they are held for a man.                                        |                          |
| A body can be buried at night.                                                                                               |                          |
| If a person dies at night, he or she must be buried after sunrise.                                                           |                          |
| A dead body is covered entirely in a white shroud.                                                                           |                          |
| After washing the body, the Jinazah prayer is performed.                                                                     |                          |
| The Jinazah prayer is performed only in a mosque.                                                                            |                          |

## Language and Culture Note 2.

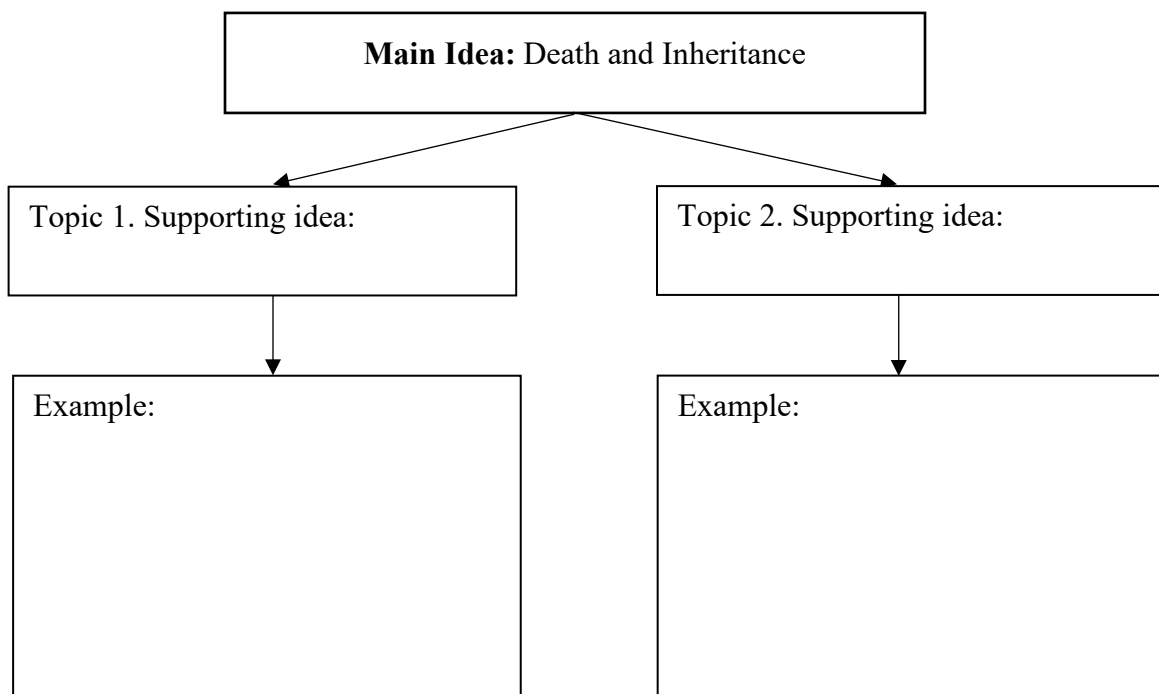
### Traditional Practices or Customs Related to Death

In Afghan culture, death is a significant event that is marked by several traditional practices and customs. Some of the key practices and customs related to death (د مرگ سره تړاو لري) that are still observed today include:

- Washing the body: The deceased's (د مړو) body is washed and prepared for burial (دفن) according to Islamic tradition. Family members and close friends are often involved in this process.
- Shrouding: The body is then wrapped in a white shroud, which symbolizes purity and equality in death.
- Funeral prayer: A funeral prayer, known as Salat al-Jinazah, is performed (ترسره شوی) in a mosque or other appropriate place of worship. An Imam or other religious leader leads this prayer.

### Learning Activity 6. Graphic Organizer

Listen to the passage “Death and Inheritance.” Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.







**Learning Activity 7.** Work with a partner or alone. Read the passage “Death and Inheritance” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

### Language and Culture Note 3.

#### Traditional Practices ... Cont'd

- Burial: The body is buried in a simple grave (ساده قبر), with the head facing Mecca. Family members and friends may help with digging the grave and placing the body inside.
- Mourning period: Family members observe a period of mourning (ماتم), known as 'aza, for up to 40 days after the death. During this time, they may refrain from certain activities, wear black clothing, and receive condolences from visitors.

These traditional practices and customs related to death in Afghan culture have evolved over time, with some changes reflecting the impact of modernization and cultural influences from outside Afghanistan. For example, in urban areas, funeral services may be held in modern funeral homes rather than mosques, and embalming (جذبول) may be done to preserve the body for a longer period.

In addition, some families may choose to hold memorial services or other commemorative (يادگاري) events to honor the deceased, which were not traditionally part of Afghan culture. However, many of the core practices and customs related to death in Afghan culture remain deeply rooted in Islamic tradition and continue to be observed by Afghan families today.

## CHP 3. L 2. DIRECT INSTRUCTIONS

### 1. Using Infinitives as Verbal Nouns

- Pashto verbs in their infinitive forms may function as verbal nouns. Since the infinitive forms of verbs end in a consonant, they are masculine singular in gender.
- Verbs used as verbal nouns are subject to inflection in the oblique case when they are the object of prepositional phrase, for example, د کالي منځلو لپاره / *for washing clothes*.
- The infinitive can also function as the subject of a sentences such as ډوډی خوړل / *to eat*.

| English                                                       | پښتو                                    |
|---------------------------------------------------------------|-----------------------------------------|
| Students go to university <b>to study</b> .                   | شاگردان زده کولو لپاره پوهنتون ته ځي.   |
| They go to Kabul <b>to get married</b> .                      | دوی واده کولو لپاره کابل ته ځي.         |
| <b>Eating food</b> outside/bazar is not a good thing [to do]. | ډوډی خوړل په بازار کې ډېر ښه کار نه دی. |

### 2. The Prepositions په شان / *like* and غوندي / *as*

- Both prepositions are used interchangeably.
- When using a possessive pronoun to compare two nouns, the preposition د / *of* immediately follows the possessive pronoun. See below.

| English                                  | پښتو                            |
|------------------------------------------|---------------------------------|
| He is <b>like</b> me.                    | هغه زما په شان دی.              |
| Your house is <b>like</b> ours.          | ستا کور زموږ غوندي دی.          |
| You speak <b>like</b> British.           | د انگریزانو په شان خبرې کوي.    |
| You speak <b>like</b> British.           | د انگریزانو غوندي خبرې کوي.     |
| Black tea is not <b>like</b> green tea.  | تور چای د شین چای په شان نه دی. |
| He is <b>like</b> my son.                | هغه زما د زوی په شان دی.        |
| My daughter is <b>like</b> his daughter. | زما لور د هغه د لور غوندي ده.   |



**Learning Activity 8.** Use the following verbs as Verbal Nouns. Follow the examples above.

|    |             |  |
|----|-------------|--|
| ۱  | سندري ويل   |  |
| ۲  | درس ورکول   |  |
| ۳  | اوبه څکل    |  |
| ۴  | ليکل        |  |
| ۵  | سودا اخيستل |  |
| ۶  | سامان خرڅول |  |
| ۷  | بازار تلل   |  |
| ۸  | خبرې کول    |  |
| ۹  | پاڅېدل      |  |
| ۱۰ | شرمېدل      |  |



**Learning Activity 9.** Make affirmative and negative statements using the prepositions په شان and غوندي .

| Negative Statement | Affirmative Statement | Item   |
|--------------------|-----------------------|--------|
|                    |                       | موټر   |
|                    |                       | بايسکل |
|                    |                       | قلم    |
|                    |                       | کتاب   |
|                    |                       | هيواد  |



**Learning Activity 10.** Record the sentences you created in Learning Activity 8, using [Vocaroo | Online voice recorder](#). Then, share the link with your teacher or classmates for feedback. Look up some words using an online Pashto dictionary.

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## DEATH AND INHERITANCE

مړینه او میراث

### CHP 3. L 2. ESSENTIAL QUESTIONS

- How do traditional practices and cultural beliefs in Afghanistan influence perceptions and rituals associated with death and burial?



**Learning Activity 11.** Before you read the text on the next page, discuss the following question with a partner.

- What are some traditional practices or customs related to death in Afghan culture that are still observed today, and how have they evolved over time?

## Reading Strategies

### Activating Prior Knowledge

Recall what you already know about the topic or subject you will read about and make connections between what you know and what you will learn.

## CHP 3. L 2. READING



**Learning Activity 12.** Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using an online dictionary.

### Death and Inheritance

#### قبر او میراث

قبرونه باید شیر فوټه ژور وي. په قبر کې، پښې معمولا د جنوب لوري ته، سر شمال ته او مخ د سپیڅلي ښار (مکه په عربستان کې) ته کیښودل کیږي. قبر تقریبا دوه یا درې فوټه لوړ دی. هغه کورنۍ چې ښه اقتصادي حالت لري د خپلي کورنۍ د غړو قبرونه له پخو خښتو څخه جوړوي.

د مري پر سر څادر یا خیمه لږول کیږي. وروسته له دې چې مری په قبر کې کیښودل شي، قبر د سنگ لحد په نوم په مستطیل ډولې ډبرې پوښل کیږي. لومړی ماتم کوونکي (کورنۍ او خپلوان) په خپلو لاسونو قبر ته یو اندازه خاورې اچوي او بیا نور خلک چې په هدیره (قبرستان) کې موجود وي دا کار کوي. وروسته قبر په خاورو پوښل کیږي.

په قبر باندې د ډبرو دوه تختې ایښودل کیږي چې د مرو سر او پښې ښیي. د مړ شوي نارینه (نارینه) د سر ډبرې په عمودي توګه ایښودل شوي او د مري میرمنې (ښځینه) د سر ډبرې موازي ځای پر ځای کیږي.

د مړ شوي شخص لنډ ژوندلیک اکثرا د قبر په ډبره لیکل کیږي. ځینې وختونه قبرونه د شمعي د روښانولو لپاره ځای لري، په ځانګړې توګه که چیرې مری یو مذهبي شخص یا په ټولنه کې د درناوي وړ شخصیت وي.

د ښخولو نه وروسته، د مرو د کورنۍ غړي باید ځینې نور مراسم ترسره کړي، چې ځینې وختونه تر یو کال پورې دوام کوي. یو له مراسمو څخه د جمعي په شپه/جمعه کې. ملګري او خپلوان د پنجشنبې په ماښام د مړ شوي/متوفی په کور کې راټولېږي او د قرآن کریم تلاوت/ختم کوي. د مري کورنۍ معمولا د ګډون کوونکو / میلنو لپاره پلاو (وریجې او نور خواړه) چمتو کوي. دا مراسم د یوې میاشتې (څلور جمعي شپې) په جریان کې ترسره کیږي. معمولا، د کورنۍ یو غړی د خواړو چمتو کولو لګښت په غاړه اخلي.

شتمنې کورنۍ د یوه کال لپاره د مړ شوي کس روح ته د دعا لپاره ملایان راغواړی ترڅو د قرآن کریم تلاوت وکړي او د مړ شوي کس لپاره دعا وکړي. د جنازې په څلویښتمه ورځ، خپلوان او نږدې ملګري د مرحوم قبر ته ځي او د هغه روح ته دعا کوي. وروسته، ګډونوال د مري کور ته د خوړلو/خبرات لپاره راستنېږي.

یو کلنه کلیزه په کور کې لمانځل کیږي او ملګري د وروستي مراسمو لپاره راځي. نږدې ملګري او د کورنۍ غړي یې قبر ته ورځي، اوبه اچوي او پر قبر یې گلونه ږدي.



ژوند باید روان اوسي. کورنۍ د مړ شوي کس د میراث (معمولاً ځمکې او پیسو) پریکړه کوي. د میراث تناسب د سړي په ګټه دی، یعنې د مړي زامن دوه برخې او لوني یوه برخه. په هر صورت د متوفی شتمنۍ (جایداد، نغدي پیسې، مارکېټ او دوکانونه) د مړي په وارثینو ویشل کېږي د شرعي وېش نه وروسته په خپل منځي جوړښت سره صلاح کېږي چې څوک څه اخلي.

## CHP 3. L 2. AFTER READING

### Reading Strategies

#### Retelling

Work with a partner and retell the story or main ideas of the text in your own words, focusing on the most important events or ideas. If you work alone, write the main ideas of the text on a piece of paper.



### Understanding the Reading

 **Learning Activity 13.** Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up some words using an online Pashto dictionary.

|     | Statement<br>جمله                                                                                                                                         | True صحیح<br>/ False غلط |
|-----|-----------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|
| 1.  | Afghans prefer to bury their dead with their head pointing to Mecca (a holy city in Saudi Arabia).                                                        |                          |
| 2.  | Those who can afford it spend a lot of money on their deceased family member's grave.                                                                     |                          |
| 3.  | A parallel foot and headstone mean that the deceased is a female.                                                                                         |                          |
| 4.  | The funeral ceremonies of a family member continue long after their death.                                                                                |                          |
| 5.  | After death, family members and relatives gather each Thursday evening in the deceased's house to recite from the Quran and pray for the deceased's soul. |                          |
| 6.  | On the 40th day after the deceased's death, more relatives and friends gather together.                                                                   |                          |
| 7.  | Some rituals, such as Thursday evening gatherings and the 40th death day celebration, are more culturally motivated rather than having Islamic roots.     |                          |
| 8.  | For inheritance, girls (daughters) receive half of what boys (sons) receive.                                                                              |                          |
| 9.  | The deceased's daughter(s) usually receive(s) household goods too.                                                                                        |                          |
| 10. | Girls (daughters) receive the same portion of the inheritance goods and lands as boys (sons).                                                             |                          |



**Learning Activity 14.** Work with a partner or alone. Read the article “Death and Inheritance” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

**Learning Activity 15. Check Your Understanding**



Work with a partner or alone and write in Pashto a few essential facts related to “Death and Inheritance” in your own words.

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## Learning Activity 16. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

|       |       |         |      |     |
|-------|-------|---------|------|-----|
| تلاوت | مرحوم | دو چنده | ډوډی | شمع |
|-------|-------|---------|------|-----|

- ۱ هغوی چې مالي توان لري د مري د قبر په ډبره کې د \_\_\_\_\_ سوانح لیکي.
- ۲ کله کله خلک د مري په قبر کې \_\_\_\_\_ روښانه وي.
- ۳ معمولاً خلک د ثواب لپاره د جمعي شپه (د پنجشنبې په ماښام) کې د قران \_\_\_\_\_ کوي.
- ۴ هر کله چې خپلوان د معیت په کور کې راټولېږي چې د مري لپاره دعا وکړي، کورنۍ \_\_\_\_\_ تیاروي.
- ۵ د میراث تناسب د زامن / نارینه د لورګانې / ښځینه په پرتله \_\_\_\_\_ دی .

## CHP 3. L 2. APPLYING KNOWLEDGE



**Learning Activity 17.** Refer to both “Death and Inheritance” passages. Work with a partner or alone. Write a short email in Pashto to a friend and tell them about customs and beliefs surrounding death in Afghan culture. Also, mention if anything in the passages has surprised you. Use an online Pashto dictionary to look up some words.

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## CHP 3. L 2. ANALYZING

### Comparing Cultural Perspectives



**Learning Activity 18.** Compare *death and inheritance* practices in the Afghan culture with your own. What similarities and differences do you notice? Write your findings in Pashto.

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## CHP 3. 2. EVALUATING



**Learning Activity 19.** Work with a partner or alone. Describe how the Afghan culture views death in relation to religious beliefs, such as Islam. Make sure to look up some information online to enhance your knowledge.

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## Language and Culture Note 4.

### The Concept of Afterlife

Afghan culture, like many other cultures, has varying beliefs about the concept of an afterlife. Most Afghans are Muslims, and Islam teaches that there is an afterlife in which people are judged based (په اساس) on their deeds in life.

According to Islamic belief (باور), after death, a person's soul is judged by Allah and sent either to Jannah (heaven / جنت) or Jahannam (hell / دوزخ) based on their deeds in life. Afghans believe that it is important to live a righteous life and perform good deeds to ensure a place in Jannah.

Afghan culture also places a high value (ادزبنت) on the role of ancestors and the idea that they continue to watch over and guide their living descendants. Many Afghans believe that the actions of their ancestors can affect their own lives, and they may perform rituals and ceremonies (مراسم) to honor and appease them.



## CHP 3. L 2. CREATING



**Learning Activity 20.** Utilizing your current knowledge and skills, develop an informational sheet in Pashto. Describe what role family and community members play in the mourning and burial process in the Afghan culture. Also, indicate how the Afghan culture views death in relation to gender, age, and other social factors. For a more comprehensive understanding, conduct some online research.

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**Learning Activity 21.** Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

پښتو متل

### PASHTO PROVERB

انسان تر کاني کلک، تر گل نازک دی.

**Transliteration:** ansān tar kāñi klak, tar gol nāzk dy.

**Literal:** Human being is harder than a rock and delicate than a flower.

**Meaning:** This proverb encapsulates the contrasting aspects of human nature, highlighting both strength and vulnerability. The proverb serves as a reminder of the duality of the human experience, acknowledging that humans are complex beings with a wide range of emotions and characteristics. It encourages empathy and understanding toward one another, recognizing that despite outward appearances, each person may have hidden strengths and vulnerabilities. Ultimately, the proverb reminds us to treat others with compassion and care, considering both their strength and fragility in our interactions and relationships.

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### CHP 3. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

| Can-Do Statement |                                                                                                                           | Achieved |
|------------------|---------------------------------------------------------------------------------------------------------------------------|----------|
| 1.               | I can understand and explain some traditional practices or customs related to death in Afghan culture.                    |          |
| 2.               | I can exchange ideas and explain the rationale behind practices related to inheritance after death in the Afghan culture. |          |
| 3.               | I can present how Afghans' attitudes toward death compare to those of other cultures or religions.                        |          |
| 4.               | I can write a short paragraph about death and inheritance related to the Afghan culture.                                  |          |
| 5.               | I can read an authentic Pashto text and retell its main idea.                                                             |          |
| 6.               | I can say a Pashto proverb and explain the context in which it is used.                                                   |          |

### CHP 3. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter by conducting IPA 3:

#### Chapter Objectives:

- Understand the main idea and identify supporting details in a complex and lengthy passage about the *Afghan life cycle*.
- Exchange information in conversations on the *Afghan life cycle* that I have researched, using connected sentences that may combine to form paragraphs and asking a variety of questions, often across various time frames.
- Give a detailed presentation on the *Afghan life cycle* that I have researched, using a few short paragraphs, often across various time frames.
- Compare products and practices in my own and other cultures related to the *Afghan life cycle*.

### CHP 3. INTEGRATED PERFORMANCE ASSESSMENT (IPA) 3

**Topic:** Life Cycle in Afghanistan

- **Interpretive Mode**

**Objective:** Analyze various sources to understand the traditional stages of the Afghan life cycle and how they differ from Western models.

**Activity:**

- Read articles, watch documentaries, or listen to podcasts about life cycle rituals in Afghan culture.
- Answer guided questions such as:
  - What are the traditional stages of the Afghan life cycle?
  - How do Afghan cultural and religious beliefs influence these stages?

**Assessment:**

- Written responses to comprehension questions.
- A reflective essay in Pashto comparing Afghan life cycle stages with those in Western cultures.

- **Interpersonal Mode**

**Objective:** Discuss the cultural practices and beliefs surrounding birth, childhood, death, and mourning in Afghan culture.

**Activity:**

- Group discussions focusing on:
  - Key cultural practices and beliefs from birth to childhood in Afghan culture.
  - Perceptions of death and the mourning process in Afghan culture.
  - The role of family and community in these life stages.

**Assessment:**

- Participation in discussions, emphasizing your ability to express and support your ideas.
- Peer feedback on language use, cultural understanding, and interaction skills.

- **Presentational Mode**

**Objective:** Present a comprehensive understanding of how traditional practices and cultural beliefs in Afghanistan influence life cycle stages.

**Activity:**

- Prepare a presentation covering:
  - The different stages of the life cycle in Afghan culture.
  - How these stages are influenced by cultural and religious beliefs.
  - The role of community in birth, childhood, and mourning rituals.

**Assessment:**

- Rubric evaluating content accuracy, language use, and presentation skills.
- Self-evaluation focusing on presentation effectiveness and language proficiency.

- **Peer Review and Discussion (Post-Presentational Task)**

**Objective:** Engage in reflective practice and constructive feedback.

**Activity:**

- Provide and receive feedback on presentations, focusing on content and delivery.
- Group discussion to synthesize learning and reflect on the cultural significance of life cycle rituals in Afghan culture.

**Assessment:**

- Participation in the peer review process.
- Contribution to the discussion with insightful and respectful commentary.



### CHP 3. VOCABULARY

| English               | Transliteration   | پښتو          |
|-----------------------|-------------------|---------------|
| life cycle            | d žwand dawr ān   | د ژوند دوران  |
| naturally             | pə tabe'i togə    | په طبیعي توګه |
| individual            | anfrādi           | انفرادي       |
| similarity            | wartə wāly        | ورته والي     |
| the fields            | karwando          | کروندو        |
| tending the herd      | ramə pālanə kawal | رمة پالنه کول |
| political             | syāsi             | سیاسي         |
| the warrior           | jangyāli          | جنگیالي       |
| kinship               | xpalwəy           | خپلوی         |
| essential element     | aṛin 'nsar        | اړین عنصر     |
| obligation            | makalafyat        | مکلفیت        |
| the individual        | fard              | فرد           |
| patriarch             | mard sālār        | مردسالار      |
| heritage              | mirās             | میراث         |
| member                | ğaray             | غړی           |
| heritage              | mirās             | میراث         |
| death/dying           | marg/mṛinə        | مرګ / مړینه   |
| cry                   | žarā              | ژړا (ژړل)     |
| peace and tranquility | sole aw ārāməy    | سولي او آرامی |
| neighbors             | gonḍyān           | ګونډیان       |
| sympathy              | xw āxužəy         | خواخوړی       |
| the dead              | maṛy              | مړی           |
| prayer                | lmunj             | لمونځ         |
| consolation           | tasalyat wyl      | تسلیت (ویل)   |
| the deceased          | marhum            | مرحوم         |
| to be scattered       | šindal kedāl      | شیندل کېدل    |
| burial                | dafn/xax kawal    | دفن / ښخ کول  |
| the shroud            | kafan             | کفن           |
| funeral               | janāzə            | جنازه         |
| the mosque            | jomāt             | جومات         |

## CHAPTER FOUR

څلورم څپرکی

RELIGION

مذهب



## LEARNING OBJECTIVES

**I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS** (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

### ADVANCED PROFICIENCY BENCHMARK

**A. Interpretive Mode: I can** understand the main message and supporting details on a wide variety of familiar and general interest topics across various time frames from complex, organized texts that are spoken and written.

#### Chapter Objectives

- Identify the underlying message and some supporting details across major time frames in descriptive informational texts regarding *religion* in Afghanistan.

**B. Interpersonal Mode: I can** maintain spontaneous spoken and written conversations and discussions across various time frames on familiar, as well as unfamiliar, concrete topics, using minimally cohesive paragraphs.

#### Chapter Objectives

- Exchange information and ideas in discussions on a variety of familiar and concrete academic and social topics, using a few simple paragraphs across major time frames regarding *religion* in Afghanistan.

**C. Presentational: I can** deliver detailed and organized presentations on familiar as well as unfamiliar concrete topics, in paragraphs and using various time frames through spoken and written language.

#### Chapter Objectives

- Tell stories about school and community events and personal experiences, using paragraphs across major time frames regarding *religion* in Afghanistan.

#### D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** explain some diversity among products and practices and how it relates to perspectives.
- **Interact: I can** interact at a competent level in familiar and some unfamiliar contexts

#### Chapter Objectives

- Compare products and practices in my own and other cultures related to *religion* in Afghanistan.

## LESSON 1

لومړۍ درس

### ISLAM AS THE DOMINANT RELIGION OF AFGHANISTAN

اسلام د افغانستان د عمده دين په توگه

#### CHP 4. L 1. ESSENTIAL QUESTIONS

- How has Islam shaped the culture and society of Afghanistan?
- What are the key differences between Sunni and Shia Islam in Afghanistan, and how have these differences influenced religious conflict in the country?



Discuss the following question with a partner. Write down the main points on a piece of paper.

- What role does Islam play in everyday life of Afghan citizens, and how has this changed over time?

#### **CHP 4. L 1. FOCUS OF THE LESSON**

In this lesson, you will identify the impact of Islam on Afghan culture, society, politics, and daily life. The grammatical aspect of the lesson will focus on the subjective mood in Pashto.

\* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of the lesson (CHP 4. L 1. Lesson Learning Checklist).

## CHP 4. L 1. INTRODUCTION

 **Learning Activity 1.** As you listen to the passage, think about how Islam shapes the culture and society of Afghanistan and what roles it plays in everyday life for Afghan citizens. For scaffolding, synonyms of some words are provided inside brackets.



### Islam as the Dominant Religion of Afghanistan

#### اسلام د افغانستان د عمده/اساسي دين په توګه

اسلام د افغانستان د کلتور (فرهنگ) او ټولنې په جوړښت کې مرکزي (اساسي) رول لوبوي. نږدې ۹۹ سلنه افغانان سني مسلمان دي، او لږکی يې شيعه اسلام تعقيبوي.

اسلام له پېړيو (ډېر پخوا) راهيسې د افغانانو د ژوند يوه نه بېلېدونکې (اساسي) برخه ده، چې په دودونو، عقايدو او دودونو يې اغېزه کړې ده. اسلامي اصول د افغانستان په قانون، حکومتولۍ او ټولنيزو نورمونو (معياريونو) کې منعکس شوي دي. د بېلګې په توګه، د افغانستان په قانون کې شريعت، يا اسلامي قانون شامل دی، چې کورني مسايل، سوداګريزې راکړې ورکړې (تجارت) او جزايي عدالت تنظيموي. مذهب هم د جنسيت (نارينه/ښځينه) په رول اغېزه کوي، د اسلام محافظه کار (افراطي) تعبيرونه اکثر د جنسيت پر بنسټ (اساس) جلا کيږي او د ښځو لپاره د محدودو (لږ) فرصتونو لامل کيږي.

په افغانستان کې پر اسلام سربېره د نورو مذهبو پيروان هم شتون لري، چې په کې هندوان، سکھان او عيسويان هم شامل دي. په هرصورت، دا اقليتي (لږکي) ډلې د خورونې او تبعيض سره مخ شوي، چې ډيری يې د هيواد پريښودو ته اړ (مجبور) کړي دي.

مذهب هم د افغانستان په سياست کې په ځانګړې (خاصه) توګه د طالبانو د رژيم پر مهال مهم رول لوبولی دی.

د مذهب له نفوذ سره سره افغان کلتور او ټولنه پيچلې (مغلقي) او متنوع ده. دوديز دودونه او کړنې (عملونه) په ټول هيواد کې په پراخه کچه توپير (فرق) لري، د سيمه ايزو او توکميزو توپيرونو سره د محلي کلتور بڼه (اساس) په داسې حال کې چې دين د افغانانو د ژوند يوه مهمه برخه پاتې شوي، ټولنيز، اقتصادي او سياسي بدلونونه په افغانستان کې د مذهب د عملي کولو او درک کولو په طريقه کې د بدلون لامل کيږي.

## Language and Culture Note 1.

### How Does Islam Guide the Afghan Way of Life?

Islam has significantly (د پام وړ) influenced the culture, society, and perspectives (لیدونه) of the Afghan people. Here are some specific ways in which Islam has shaped Afghanistan's culture and influenced the views of its people:

- **Religious Practices:** Islam shapes Afghans daily lives and practices. The five daily prayers, fasting (روژه) during the month of Ramadan, and the Hajj pilgrimage to Mecca are all important religious practices in Afghanistan.
- **Social Norms:** Islamic principles regulate (تتظیمول) social norms in Afghanistan, including gender roles and family structure. Women are expected to dress modestly and are often segregated (جلا شوی) from men in public spaces. Respect for elders, hospitality, and honor are also deeply ingrained in Afghan culture and are informed by Islamic values.
- **Education:** Islamic education (اسلامي زده کړه) plays a central role in Afghan society. Many Afghans attend madrasas, or Islamic schools, to learn about Islamic law and values. Islamic education also informs the curriculum in public schools, with the study of the Quran and Islamic history as mandatory subjects.



## CHP 4. L 1. VOCABULARY PREPARATION



**Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

| English            | Transliteration | پښتو           |
|--------------------|-----------------|----------------|
| central role       | markazi rol     | مرکزي رول ۱    |
| Sunni              | sani            | سني ۲          |
| Shia               | ši'ə            | شيعة ۳         |
| centuries          | peṛyo           | پېړيو ۴        |
| indivisible        | nə beledunke    | نه بېلېدونکي ۵ |
| beliefs            | ' aqāyd         | عقايد ۶        |
| Islamic principles | asl āmi asul    | اسلامي اصول ۷  |
| the law            | qānun           | قانون ۸        |
| Sharia             | šari'at         | شريعت ۹        |
| criminal justice   | jazāyi 'adālat  | جرايي عدالت ۱۰ |
| gender             | jansyat         | جنسيت ۱۱       |
| religions          | maz āheb        | مذاهب ۱۲       |
| minority           | aqalyat         | اقليت ۱۳       |
| complicated        | pečale          | پېچلي ۱۴       |
| diverse            | matanw '        | متنوع ۱۵       |



## Listening Strategies

### Vocabulary Review

Identify key vocabulary from the listening text and review them and their meanings. This will help you understand the passage more fully and improve your comprehension.



**Learning Activity 3.** Match the words/phrases. Look up some words online using a Pashto online dictionary.

|             |              |
|-------------|--------------|
| punishment  | مرکزي        |
| principles  | نه بېلېدونکي |
| religion    | اصول         |
| Sharia      | شریعت        |
| justice     | عدالت        |
| indivisible | جزا          |
| Shia        | عقاید        |
| Sunni       | مذهب         |
| beliefs     | سني          |
| central     | شیعه         |



#### Learning Activity 4. Define the words and phrases in English.

|            |       |
|------------|-------|
| centuries  | جنسیت |
| complicate | متنوع |
| belief     | پیچلی |
| diverse    | پرو   |
| beliefs    | عقیده |
| gender     | عقاید |



#### Understanding the Listening



**Learning Activity 5.** Listen to the passage at the beginning of the lesson (CHP 4. L 1. INTRODUCTION) and answer the following questions. Write غ (غلط) for false and ص (صحیح) for true statements. According to the passage:

| Statement<br>جمله                                                                                        | True صحیح<br>/ False غلط |
|----------------------------------------------------------------------------------------------------------|--------------------------|
| The majority of Afghans follow the Sunni sect of Islam.                                                  |                          |
| Islam guides day to day practices of Muslims in general.                                                 |                          |
| The Afghan government's laws are based on Islamic principles.                                            |                          |
| "Sharia/Sharia law" is Islamic law that regulates matters related to all aspects of life in Afghanistan. |                          |
| Over 50 percent of Afghans are Shiites.                                                                  |                          |
| Traditional customs and practices vary widely across the country.                                        |                          |
| Regional and ethnic differences shape local culture.                                                     |                          |
| Other religious minorities live alongside Muslims in Afghanistan.                                        |                          |
| Islam limits opportunities for women.                                                                    |                          |
| Islam enforces gender-based segregation.                                                                 |                          |

## Language and Culture Note 2.

### How Does Islam ... Cont'd

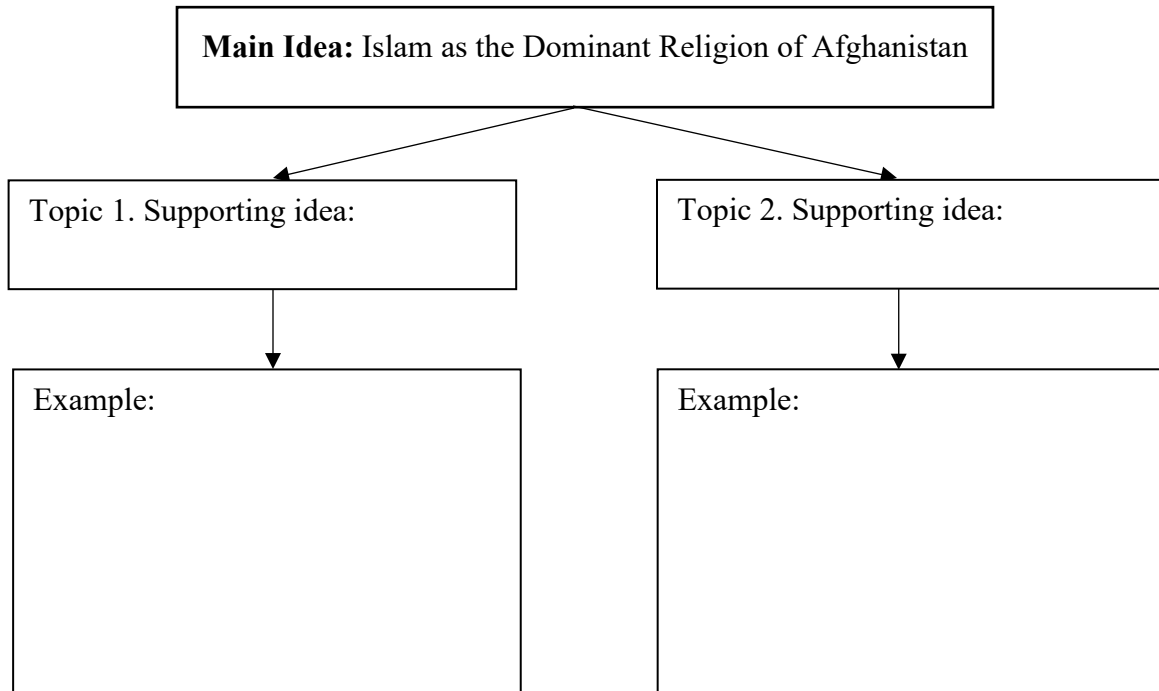
- Politics: Islam has played a significant role (مهم رول) in Afghan politics. Islamic law, or Sharia, is incorporated (پوځای شوی) into Afghan law, and religious leaders have been influential in shaping political decisions. Islamic political parties and movements have also played a role in shaping political discourse.
- Art and Literature: Islamic art and literature (ادب) have influenced Afghan culture, with calligraphy, poetry, and music all reflecting Islamic principles and values.
- Perspective on the World: Islam shapes the way that many Afghans view the world. For example, the concept of Tawhid, or the unity (یووالی) of God, is central to Islamic belief and influences the way that many Afghans view the interconnectedness of all things in the universe.



Overall, Islam has had a profound impact (ژوره اغیزه) on Afghan culture and society, influencing religious practices, social norms, education, politics, and art. Islamic principles continue to shape the perspectives of many Afghans and are a fundamental part of their identity and worldview.

## Learning Activity 6. Graphic Organizer

Listen to the passage “Islam as the Dominant Religion of Afghanistan.” Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.





**Learning Activity 7.** Work with a partner or alone. Read the passage “Islam as the Dominant Religion of Afghanistan” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

### Language and Culture Note 3.

#### Religious Conflict and Sectarianism

Afghanistan is a country that has been plagued (اخته) by religious conflict and Sectarianism (فرقه پالنه) for decades. The country's turbulent history has been shaped by the interplay of different ethnic and religious groups, including Sunni and Shia Muslims, as well as other minority religions such as Hinduism, Sikhism, and Christianity.

The roots of religious conflict in Afghanistan can be traced (موندل شوی) back to the country's early history when it was a crossroads of different cultures and religions. The country's location at the crossroads of Central Asia, South Asia, and the Middle East made it a natural site for the exchange of goods, ideas, and beliefs. However, this diversity (تنوع) also made it a site of intense competition and conflict between different groups.

One of the most significant sources of religious conflict in Afghanistan is the divide between Sunni and Shia Muslims. Although most Afghans are Sunni Muslims, there is a significant (د پام وړ) Shia Muslim minority group in the country. The divide between these two groups has been a source of tension and conflict for centuries, with each group accusing the other of heresy (بدعت) and deviance.



## CHP 4. L 1. DIRECT INSTRUCTION

### The Subjunctive Mood

Pashto, like many other languages, has a subjunctive mood. In Pashto, the subjunctive mood is used to express actions that are hypothetical, uncertain, or dependent on a condition. It is often used in conjunction with verbs, adjectives, and conjunctions.

Possibility words or phrases usually take the initial place in a sentence followed by the conjunction **چې** / *that*. This conjunction is sometimes omitted in spoken Pashto.

**1. Possibility:** The following words are used to express possibility:

|                                        |           |
|----------------------------------------|-----------|
| it is possible                         | کېدای شي  |
| perhaps, maybe                         | ښايی      |
| perhaps, maybe                         | شاید      |
| perhaps, maybe                         | ممکن      |
| there is a possibility, it is possible | امکان لري |
| God willing                            | انشالله   |

See examples below.

| English                                  | پښتو                                |
|------------------------------------------|-------------------------------------|
| It is possible that they are there.      | کېدای شي چې هغوی هلته وي.           |
| Perhaps I will go too.                   | ښايی چې زه هم لاړ شم.               |
| Maybe I will eat [food] with her.        | شاید ورسره ږدې وخورم.               |
| He may go to the United States.          | ممکن هغه امریکې ته لاړ شي.          |
| It is possible that rates go up again.   | امکان لري چې نرخونه بیا لوړ شي.     |
| God willing, I will succeed in the exam. | انشالله په امتحان کې به کامیاب شوم. |

**2. Necessity, Responsibility:** The following words are used to express the concepts of necessity and responsibility:

|                                     |       |
|-------------------------------------|-------|
| bound, charged with a duty          | مكلف  |
| must                                | خامخا |
| must, should, ought to              | بايد  |
| necessary                           | لازم  |
| ought to, should, necessary         | پکار  |
| must                                | ضرور  |
| certainly, definitely, by all means | حتماً |
| have to                             | مجبور |

See examples below.

| English                                       | پښتو                                 |
|-----------------------------------------------|--------------------------------------|
| They are bound to work.                       | هغوی مکلف دي چې کار وکړي.            |
| You must go to the doctor tomorrow.           | سېا خامخا ډاکټر ته لار شه.           |
| We must help him.                             | بايد ورسره مرسته وکړو.               |
| It is necessary to buy groceries for Ramadan. | لازمه ده چې د روژې لپاره سودا واخلم. |
| You should exercise every day.                | پکار دی چې هر ورځ سپورټ وکړي.        |
| You must eat.                                 | ته ضرور ږوډی وخوره.                  |
| Definitely come next week.                    | حتماً بله هفته راشه.                 |
| I have to drive my car.                       | زه مجبور یم چې خپل موټر وچلوم.       |



**Learning Activity 8.** Fill in the blanks.

- ۱ کډی — چې پیدا بې نه — .  
It is possible that I do not find it.
- ۲ ښایي — تنخا — .  
Maybe I do not get paid.
- ۳ لري — دی هم پوه وي. .  
It is possible that he might also know it.
- ۴ هر افغان — شجاع — .  
Every Afghan must be brave.
- ۵ زه — تا — .  
I must see you.



### Learning Activity 9. Put the words in correct order.

|  |   |                                                            |
|--|---|------------------------------------------------------------|
|  | ۱ | يو / مجبور / مونږ / له / سره / تا / وکړو / کمک / چې        |
|  | ۲ | پکار / ماشومان / چې / دی / شي / ویده                       |
|  | ۳ | وگندم / انشالله / بلې / تر / جمعې / به / پورې / ستا / کمیس |
|  | ۴ | وغږېږي / ورسره / شاید                                      |
|  | ۵ | شي / سبا / ته / چې / کېدی / کابل / شم / ولاړ               |



### Learning Activity 10. Conversation Practice

Work with a partner and engage in conversations using the subjective mood. One person asks a question, the other responds. Use [Vocaroo | Online voice recorder](#) to record yourself. Then, share the link with your teacher or classmates for feedback. Look up some words using an online Pashto dictionary.

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## ISLAM AS THE DOMINANT RELIGION OF AFGHANISTAN

اسلام د افغانستان د عمده دين په توگه

### CHP 4. L 1. ESSENTIAL QUESTIONS

- How do religious differences influence social, political, and cultural dynamics in Afghanistan?



 **Learning Activity 11.** Before you read the text on the next page, discuss the following questions with a partner.

- How have religious differences in Afghanistan contributed to conflict and violence?
- What are the key differences between Sunni and Shia Islam in Afghanistan, and how do these differences influence religious tensions in the country?

## Reading Strategies

### Activating Prior Knowledge

Before reading, brainstorm what you already know about the topic or draw on your personal experiences related to the topic. This can help you to connect to the text and make it more meaningful.

## CHP 4. L 1. READING



**Learning Activity 12.** Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using an online dictionary.

### Religious Differences

#### مذهبي اختلافونه

ليکوال: آمو تلويزيون ۱۹ تله ۱۴۰۱  
کندهار کې دیني عالمان وايي، ځینې کړۍ (حلقه / خلک) د مذهبي اختلافونو هڅه کوي. د دوشنبې پر ورځ ناوخته لسگونو شعیه او سني عالمانو د کندهار په مرکزي امام بارگاه کې د یوې ناستې پر مهال وویل، چې ځینې کړۍ په افغانستان کې د مذهبي اختلاف د رامنځته کولو لپاره د شعیه او سني پر مذهبي مشرانو او یاهم درسي ټولنو بریدونو کوي، چې په ټکو یې په دې سره نور هم د افغانانو ترمنځ یوالی (اتحاد / پیوستون) ټینګوي. دیني عالمانو وویل، د افغانانو پر وړاندې د تاوتریخوالي (تشدد) تر شا بهرني (خارجي) عوامل شتون لري. د دغې ناستې ګډونوالو غوښتنه وکړه، چې د پردیو د دسیسو د له منځه وړلو لپاره دې د هېواد په کچه (سطح) د شعیه او سني عالمانو ترمنځ ګډې (یوځای) ناستې زیاتې او د ملي یوالي (پیوستون) لپاره دې لا زیات کار وشي. د شعیه او سني دیني عالمانو په دې غونډه کې په هېواد کې وروستي بریدونه هم وغندل شول او له طالبانو غوښتنه شوې، چې عاملینو ته یې د سزا ورکولو لپاره عملي ګامونه پورته کړي.

Source: [amu.tv](http://amu.tv) کندهار کې دیني عالمان وايي، ځینې کړۍ د مذهبي اختلافونو هڅه کوي | آمو تلويزيون

## CHP 4. L 1. AFTER READING

### Reading Strategies

#### Active Reading

As you read, actively engage with the text by asking questions, making connections, and summarizing key points. This will help you better understand and remember what you are reading.



#### Understanding the Reading



**Learning Activity 13.** Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up some words using an online Pashto dictionary.

| Statement<br>جمله |                                                                                                                | True صحیح<br>/ False غلط |
|-------------------|----------------------------------------------------------------------------------------------------------------|--------------------------|
| 1.                | The followers of both sects of Islam have lived peacefully alongside each other for centuries.                 |                          |
| 2.                | Some elements trigger violence between Sunnis and Shiites in Afghanistan.                                      |                          |
| 3.                | Scholars from both sides held a meeting at the beginning of the week.                                          |                          |
| 4.                | Scholars believe that there are organized attacks against religious leaders.                                   |                          |
| 5.                | Some external elements coordinate attacks on religious leaders to fuel the tension between Sunnis and Shiites. |                          |
| 6.                | Religious scholars believe those attacks do not weaken the ties between the followers of both sects.           |                          |
| 7.                | The meeting participants asked for more joint meetings between Shia and Sunni scholars.                        |                          |
| 8.                | The participants advocated for a joint meeting at the national level.                                          |                          |
| 9.                | The meeting participants requested the Taliban to find and punish the perpetrators of the recent attacks.      |                          |
| 10.               | The tone of the article is optimistic.                                                                         |                          |



**Learning Activity 14.** Work with a partner or alone. Read the article “Religious Differences” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |



**Learning Activity 15. Check Your Understanding**

Work with a partner or alone and write in Pashto a few essential facts related to “Religious Differences” in your own words.

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### Learning Activity 16. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

|     |      |          |      |      |
|-----|------|----------|------|------|
| سني | شعيه | اختلافات | عالم | بريد |
|-----|------|----------|------|------|

۱ خُښې ————— کونښ کوي چې مذهبي ————— په افغانستان کې ډېر شي.

۲ د کندهار ————— ناستي کوي چې ستونزې حل کړي.

۳ پدې ورستيو کې په ————— باندې ډېر بريدونه کېږي.

۴ مذهبي مشران هڅه کوي چې شيعه گان او ————— خپل يووالي ټينگ وساتي.

۵ طالبان بايد د ————— عاملان پيدا کړي او هغوی ته سزا ورکړي.

### CHP 4. L 1. APPLYING KNOWLEDGE



**Learning Activity 17.** Refer to both “Islam as the Dominant Religion of Afghanistan” and “Religious Differences” passages. Work with a partner or alone. Write a short email in Pashto to a friend and tell them 2-3 important facts about the topic. Also, mention if anything in the passage has surprised you. Use an online Pashto dictionary to look up some words.

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## CHP 4. L 1. ANALYZING

### Comparing Cultural Perspectives



**Learning Activity 18.** Compare *Religious Differences* in Afghan culture with your community. What similarities and differences do you notice? Write your findings in Pashto.

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## CHP 4. L 1. EVALUATING



**Learning Activity 19.** Work with a partner or alone. Describe how Islam has shaped the culture and society of Afghanistan. Look up some information online to enhance your knowledge.

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## Language and Culture Note 4.

### The Key Differences between Sunni and Shia Islam in Afghanistan

Sunni and Shia are the two major branches of Islam, and their differences (توپيرونه) have been a major source of religious conflict in Afghanistan. Here are some of the key differences between Sunni and Shia Islam in Afghanistan and how they have influenced religious conflict in the country:

- Succession of Prophet Muhammad: The most significant difference between Sunni and Shia Islam is the issue of succession (تسلسل) after the death of Prophet Muhammad. Sunnis believe that the first four caliphs, including Abu Bakr, Umar, Uthman, and Ali, were the rightful leaders of the Muslim community, while Shia Muslims believe that Ali, the cousin and son-in-law of Prophet (پيغمبر ص) Muhammad, should have been the first caliph.
- Leadership: Shia Muslims believe in the concept (مفهوم) of Imamatus, which holds that the Prophet's family members, specifically Ali and his descendants, are the rightful leaders of the Muslim community (مسلمانان ټولنه). Sunnis do not recognize this concept and believe that any pious and knowledgeable Muslim can be a leader.
- Religious Practices: There are some differences in religious practices between Sunni and Shia Muslims, including the way they perform prayers, the importance of certain religious figures, and the way they celebrate religious events (مذهبي پيښي ولمانځل شي).



## CHP 4. L 1. CREATING



**Learning Activity 20.** Drawing upon your current knowledge and experiences, compose a blog post in Pashto. Explain the key differences between Sunni and Shia Islam in Afghanistan, and how have these differences influenced religious conflict in the country. . To enrich your post, incorporate additional information gathered from online research.



**Learning Activity 21.** Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

پښتو متل

### PASHTO PROVERB

د زړه نه زړه ته لار وي.

**Transliteration:** zṛə nə zṛə tə lār wi.

**Literal:** There is way from one hearth to another.

**Meaning:** There is a way between loving hearths. This proverb conveys a message of interconnectedness and the idea that bonds of hospitality and kinship link people. In Pashtun culture, the concept of "melmastia" or hospitality is highly valued, and guests are warmly welcomed and treated with utmost respect. The proverb suggests that even if someone is far from their home, they can find a welcoming hearth or place to stay among fellow Pashtuns or people who share similar cultural values. It underscores the tradition of opening one's home to strangers and providing them with food, shelter, and protection. The proverb is often used to emphasize the strong sense of community and support that exists within Pashtun society, where individuals are encouraged to help and support one another, especially in times of need. It also reflects the belief that irrespective of distance or differences, people can find familiarity and comfort in the warmth of another's hearth through the bond of hospitality.

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## CHP 4. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

| Can-Do Statement |                                                                                                                                            | Achieved |
|------------------|--------------------------------------------------------------------------------------------------------------------------------------------|----------|
| 1.               | I can understand and summarize the main idea of a text or listening passage about how Islam guides the culture and society of Afghanistan. |          |
| 2.               | I can share my thoughts about the key differences between Sunni and Shia Islam in Afghanistan.                                             |          |
| 3.               | I can present on the role religion plays in everyday life for Afghans.                                                                     |          |
| 4.               | I can compare and contrast the religious practices of Afghanistan with my own community.                                                   |          |
| 5.               | I can read a text and retell its meaning.                                                                                                  |          |
| 6.               | I can say a Pashto proverb and explain the context in which it is used.                                                                    |          |

## LESSON 2

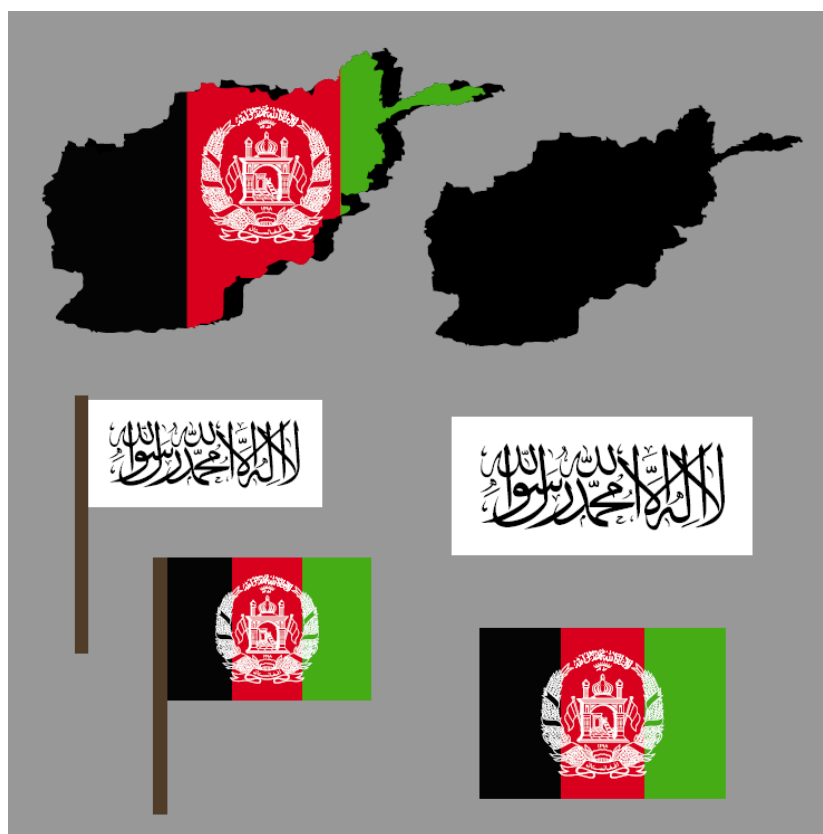
دوهم درس

### THE ROLE OF RELIGION IN POLITICS

دين او سياست

#### CHP 4. L 2. ESSENTIAL QUESTIONS

- How has the role of religion influenced the political landscape of Afghanistan over time?
- What role have religious leaders played in shaping political discourse and policy in Afghanistan?



Discuss the following questions with a partner. Write down the main points on a piece of paper.

- How does religion influence political beliefs and behavior?
- Can religion and politics coexist peacefully, or will there always be tensions between the two?

## **CHP 4. L 2. FOCUS OF THE LESSON**

In this lesson, you will learn about and discuss the role of religion in politics. The grammatical aspect of the lesson will focus on the subjective mood in Pashto.

\* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of the lesson (CHP 4. L 2. Lesson Learning Checklist).

## CHP 4. L 2. INTRODUCTION



**Learning Activity 1.** As you listen to the passage, think about the role religion plays in Afghan politics. For scaffolding, synonyms of some words are provided inside brackets.



### The Role of Religion in Politics

#### دین او سیاست

دین او سیاست په افغانستان کې، چېرته چې اسلام غالب (واکمن) دین دی، ژور سره تړلي دي. د هیواد د تاریخ په اوږدو کې، مذهبي مشرانو د سیاسي پریکړو (تصمیمونو) او پالیسیو په جوړولو کې مهم رول لوبولی دي. په ډیرو مواردو کې، د دغو مشرانو نظرونه د پام وړ دي، او د دوی ملاتړ (مرسته) اکثراً د سیاستوالو لپاره اړین (ضروري) دی چې د افغانانو سره مشروعیت او اعتبار ترلاسه کړي.

د شلمې پېړۍ (قرن) په پیل (شروع) کې، پاچا امان الله خان د هیواد د عصري (مدرن) کولو او د مذهبي مشرانو د نفوذ (اغېزې) د کمولو په موخه (هدف) یو لړ (شمېر) اصلاحات معرفي کړل. په هرصورت، دا اصلاحات د محافظه کار (افراطي) مذهبي مشرانو له مقاومت سره مخ شول او بالاخره یې په ۱۹۲۹ کې د هغه له سقوط سره مرسته وکړه. په ۱۹۸۰ لسیزه کې پر افغانستان د شوروي اتحاد د نیواک (واکمنۍ) پر مهال (وخت) اسلام د بهرني اشغال (تجاوز) پر وړاندې د مقاومت په یوه مرکز بدل شو. مجاهدین یا د اسلامي مقاومت جنګیالي د اسلامي سازمانونو او هیوادونو لکه سعودي عربستان، پاکستان او متحده ایالاتو ملاتړ ترلاسه کوي.

په ۱۹۹۰ لسیزه کې طالبان واک ته ورسېدل او په افغانستان کې یې د اسلامي شریعت یا (محمدي) سخت تفسیر نافذ (خپور) کړ. دوی په موسیقۍ، ټلوېزیون او نورو تفریحي ډولونو بندیز (منع) ولگاوه، او ښځې مجبوري شوې چې د بدن بشپړ (ټول) برقي واغوندي او له کوره بهر (دباندي) د کار کولو څخه منع شوې. د طالبانو له خوا د اسلام تفسیر د هغوی د مشروعیت او د افغانستان د کنټرول لپاره د هغوی د وړتیا (توانمندی) یو مهم عامل (سبب) و. په ۲۰۰۱ کال کې د طالبانو له نسکورېدو (راپرزېدو) وروسته، مذهب په افغان سیاست کې د پام وړ رول لوبولی دی. نوی اساسي قانون چې په ۲۰۰۴ کال کې تصویب شو، اسلام د دولت د رسمي دین په توګه تاسیس کړ او شریعت یې د قانون د سرچینې په توګه په رسمیت وپېژندل. په اساسي قانون کې د ښځو او لږکیو حقونه هم تأمین (خوندي) شوي، خو د دغو حقونو په تطبیق کې نابرابري ده.

د ۲۰۲۱ کال د اګست د میاشتې څخه چې طالبان بیرته واک ته رسېدلي دي، د افغانستان په سیاست کې د مذهب رول یو ځل بیا په سر کې راغلی دی. د طالبانو د اسلام تفسیر د دوی د ایډیالوژۍ (مفکوره) مرکزي برخه پاتې شوې.

## Language and Culture Note 1.

### Religious Establishments

Religious establishments (تاسیسات) in Afghanistan typically refer to institutions and organizations associated with Islam's practice and propagation.

The most significant religious establishment in Afghanistan is the Ministry of Hajj and Religious Affairs, which oversees (نظارت کوي) religious affairs and promotes Islamic values in the country. It oversees Islamic institutions such as madrasas, mosques, and Islamic centers.

Mosques are also an essential (ضروري) religious establishment in Afghanistan, serving as places of worship and gathering for Muslims. There are many mosques throughout (په اوږدو کي) the country, some of which are historical and significant cultural and religious landmarks.



## CHP 4. L 2. VOCABULARY PREPARATION

 **Learning Activity 2.** Review the words and try to learn them. To listen to the audio and for more practice, use the flashcards activity.

| English        | Transliteration | پښتو            |
|----------------|-----------------|-----------------|
| religion       | din             | دین ۱           |
| politics       | syāsat          | سیاست ۲         |
| deep           | žawar           | ژور ۳           |
| cases          | mawārad         | موارد ۴         |
| support        | mlātaṛ          | ملاتړ ۵         |
| legitimacy     | mašro'yat       | مشروعیت ۶       |
| conservative   | mahāfazə kār    | محافظه کار ۷    |
| resistance     | maqāwmat        | مقاومت ۸        |
| the fall       | saqut           | سقوط ۹          |
| Islamic law    | aslāmi šari't   | اسلامي شریعت ۱۰ |
| enforce        | nāfaz kawal     | نافذ (کول) ۱۱   |
| burqa          | barqə           | برقه ۱۲         |
| interpretation | tafsir          | تفسیر ۱۳        |
| collapse       | naskoredal      | نسکور (پدل) ۱۴  |
| constitution   | asāsi qānun     | اساسي قانون ۱۵  |

## Listening Strategies

### Brainstorming

Start by brainstorming ideas related to the topic of the listening material. Write down as many words and phrases you can think of that are related to the topic.



**Learning Activity 3.** Match the words/phrases. Look up some words online using a Pashto online dictionary.

|                |            |
|----------------|------------|
| religion       | ملاټر      |
| knock down     | شریعت      |
| The fall       | تفسیر      |
| deep           | نسکور کول  |
| politics       | دین        |
| law            | سیاست      |
| resistance     | سقوط       |
| interpretation | ژور        |
| conservative   | مقاومت     |
| support        | محافظه کار |



#### Learning Activity 4. Define the words and phrases in English.

|                |        |
|----------------|--------|
| security       | طالب   |
| interpretation | واکمنی |
| Sharia         | تفسیر  |
| dominion       | تأمین  |
| religion       | شریعت  |
| student        | مذهب   |



#### Understanding the Listening



**Learning Activity 5.** Listen to the passage at the beginning of the lesson (CHP 4. L 2. INTRODUCTION) and answer the following questions. Write غ (غلط) for false and ص (صحیح) for true statements. According to the passage:

| Statement<br>جمله                                                                              | True صحیح<br>/ False غلط |
|------------------------------------------------------------------------------------------------|--------------------------|
| Religion and politics are deeply interwind in Afghanistan.                                     |                          |
| Religious leaders play a critical role in shaping political decisions and policies.            |                          |
| Politicians must have the support of religious leaders in order to gain credibility.           |                          |
| Religion is often used to legitimize political authority.                                      |                          |
| The Afghan government tries to keep religion and politics separate.                            |                          |
| King Amanullah Khan's government collapsed because he did not have the support of the Mullahs. |                          |
| Religion was the driving force in mobilizing Afghans to resist Soviet occupation.              |                          |
| Currently (2023), Sharia law is enforced in Afghanistan.                                       |                          |
| Currently (2023), the Afghan constitution adapted in 2004 is enforced.                         |                          |
| The Taliban's interpretation of Islam remains central to their ideology.                       |                          |



## Language and Culture Note 2.

### Mullahs

Mullahs who officiate at mosques are normally appointed (ټاکل شوی) by the government after consultation مشوره with their communities and, although partially financed by the government, mullahs are largely dependent for their livelihood on community contributions including shelter and a portion of the harvest.

Mullahs are not priests (پادریان) and there is no priest-figure in Islam. However, Mullahs are responsible for ensuring that their communities are knowledgeable in the fundamentals of Islamic ritual and behavior.

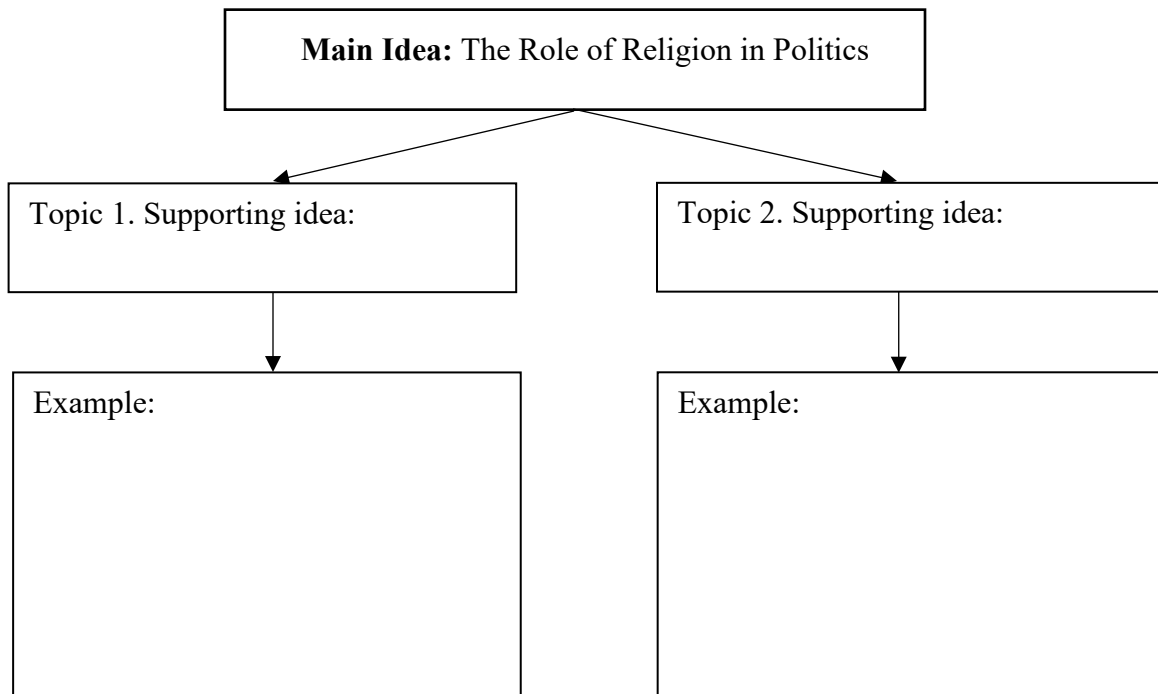
This responsibility qualifies them to arbitrate (منځګړیتوب) disputes over religious interpretation. Often, they function as paid teachers responsible for religious education classes held in mosques. Their role has additional social aspects for they officiate on the occasion of life-change rituals such as births, marriages and deaths.

Traditionally, Mullahs also serve as impartial mediators (بی طرفه منځګړي) in tribal disputes. A Mullah also sometimes has a role as a healer, if he has received the proper instruction for making amulets for the relief of aches and pains. However, Mullahs also form a hidden leadership network, reinforcing (تقویه کول) one another, and wielding extensive power to shape tribal behavior, foment jihad, and ensure conformity.



## Learning Activity 6. Graphic Organizer

Listen to the passage “The Role of Religion in Politics.” Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



**Learning Activity 7.** Work with a partner or alone. Read the passage “The Role of Religion in Politics” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

### Language and Culture Note 3.

#### Sufism

Sufism is the mystical (صوفیانه) side of Islam. It is powerful in rural Afghanistan, especially in Kandahar and Ghazni. A belief in the oneness of man with God is central to Sufism. Sufis seek to achieve a personal communion (ملگرتیا) with God during mystic moments of union brought about by various methods, including meditation, recitation تلاوت of sacred phrases, breathing exercises, dancing, hymn singing, music, and physical gyrations (فزیکي حرکتونه).

Necessary orders in Sufism are Naqshbandiyya, the Mujaddidiyya, and Qadiriyya. Each employs a different Tariqa, or method, to draw closer to God daily. Sufi Pirs, or teachers, have often been the leaders of resistance movements in Afghanistan.



### CHP 4. L 2. DIRECT INSTRUCTION

#### The Subjunctive Mood

**3. Wishes and Desires:** The following words are used to express wishes and desires:

|                                         |              |
|-----------------------------------------|--------------|
| to be interested, to like               | علاقه لرل    |
| I wish                                  | کاشکي        |
| May God grant                           | خدای دې وکړي |
| to want, to desire                      | زړه کېدل     |
| to want                                 | غوښتل        |
| to hope, to wish, to desire, to request | هیله لرل     |
| to hope                                 | امید لرل     |

**Note:** The words امید, هیله, علاقه are used with the verb لرل / *to have*. The phrase خدای دې وکړي / *May God grant* is commonly used in daily conversation. This is based on the Islamic view that things occurs/not occurs if God/Allah want them to happen/not happen. Another similar phrase which is commonly used is انشاءالله / *God willing*.

See examples below.

| English                               | پښتو                               |
|---------------------------------------|------------------------------------|
| She is interested in learning Pashto. | هغه علاقه لري چې پښتو زده کړي.     |
| I wish that I would become wealthy.   | کاشکې چې زه شتمند شم.              |
| May God grant that I succeed.         | خدای دې وکړي چې کامیاب شم.         |
| I would like to eat food.             | زړه مې کېږي چې ږوږی وخورم.         |
| I want to drive [a car].              | زه غواړم چې موټر وچلوم.            |
| I hope I find a job soon.             | زه هیله لرم چې زر به کار پیدا کړم. |
| I hope he/she has a son.              | امید لرم چې زوی یې وشي.            |

### 3. Questions and Inquiries:

- Subjunctive mood is usually used to seek advice. For example, *What should I do?* Answering such questions often requires the use of a mode (e.g., باید / *must*).  
تې باید ډاکټر ته لار شي / *you must go to [see] a doctor*. The verbs act in the subjunctive or imperative mood.
- The expression, *let's* or literally, *come that* is very idiomatic way of making the suggestion. The final verb which follows the expression, is usually in the subjunctive mood. For example, *let's eat [food]*.  
راځه چې / *let's eat [food]*.
- The expression, *may [I] ...* is used to seek permission to do something (to be courteous). The final verb is used in the subjunctive mood.

See examples below.

| English                                                            | پښتو                                                     |
|--------------------------------------------------------------------|----------------------------------------------------------|
| Should I go home or to the office?<br>You should go straight home. | کورته لار شم که دفتر ته؟<br>باید مستقیماً کور ته لار شي. |
| What [food/thing] should we eat?<br>Let's eat kebab.               | څه شی وخورو؟<br>راځئ چې کباب وخورو.                      |
| May I take pictures?<br>Yes, you can take pictures.                | اجازه ده چې عکس واخلم؟<br>هو، کولای شي چې عکس واخلي.     |



**Learning Activity 8.** Answer the following questions using subjunctive mood.

| پوښتنه                       | ځواب |
|------------------------------|------|
| ۱ له چا سره وغږېږم؟          |      |
| ۲ څه رقم کتاب واخلو؟         |      |
| ۳ اجازه ده چې ستا موټر بوزم؟ |      |
| ۴ اجازه ده چې ستا عکس واخلم؟ |      |
| ۵ جمعه چیرته لار شو؟         |      |



**Learning Activity 9.** Put the words in correct order.

|   |                                             |
|---|---------------------------------------------|
| ۱ | ده / اجازه / خبرې / چې / وکړم / ؟           |
| ۲ | ته / نه / کولای / شي / چې / وکړي / خبرې / . |
| ۳ | چې / رايه / جومات / لار / ته / شو / پر      |
| ۴ | خپل / سره / ریس / باید / وکړي / خبرې / .    |
| ۵ | دې / خدای / چې / وکړي / شم / کامیاب / .     |



**Learning Activity 10. Conversation Practice**

Work with a partner and engage in conversations using the subjunctive mood. One person asks a question, the other responds. Use [Vocaroo | Online voice recorder](#) to record yourself. Then, share the link with your teacher or classmates for feedback. Look up some words using an online Pashto dictionary.

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## THE ROLE OF RELIGION IN POLITICS

دین او سیاست

### CHP 4. L 2. ESSENTIAL QUESTIONS

- What is the role and influence of Mullahs in Afghan society, and how does their position shape the socio-political dynamics of the country?



**Learning Activity 11.** Before you read the text on the next page, discuss the following question with a partner.

- How have the roles and responsibilities of Mullahs changed over time, and what factors have contributed to these changes?

## Reading Strategies

### Activating Prior Knowledge

Before reading, brainstorm what you already know about the topic or draw on your personal experiences related to the topic. This can help you to connect to the text and make it more meaningful.

## CHP 4. L 2. READING



**Learning Activity 12.** Read the following text and answer the T/F questions. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using a Pashto online dictionary.

### Mullahs Position in the Afghan Society

#### په افغاني ټولنه کې د ملايانو موقف

په افغاني ټولنه کې ملايان د پام وړ نفوذ (واکمني) او واک لري، په ځانگړې (خاصه) توگه په سياست کې. دوی ته د خپلو ټولنو د استازو (نمايندگانو) په سترگه کتل کيږي، او سياسي مشران اکثراً د دوی نظرونه په پام (ارزښت) کې نيسي.

ملايان هم اکثراً د قومونو او ټولنو تر منځ د شخړو (جنگ جگړه) په منځگړيتوب کې بنکيل (شامل) وي، او د ملي ارزښت په مسلو کې د دوی نظرونو ته درناوی (احترام) کيږي.

ملايان کاهنان (کشيش / د عيسويانو مذهبي مشر) نه دي او په اسلام کې د پادري (کشيش) شخصيت نشته. په هر صورت، ملايان ډاډ ورکوي چې دوی د ټولنې په اسلامي رسمونو او چلند (طرز العمل) او اساساتو پوهيږي. دا مسؤليت دوی ته وړتيا (توانمندی) ورکوي چې مذهبي شخړې حل کړي. ډيری وختونه، دوی په جوماتونو کې د ديني زده کړو ټولگيو لپاره د معاش (تنخوا) لرونکي ښوونکو په توگه کار کوي. د دوی رول اضافي (تر ډيره حده) ټولنيز اړخونه لري، ځکه چې دوی د ژوند د بدلون په دودونو لکه زيږون (تولد)، ودونو او مړينې کې کار کوي.

د ملايانو سياسي رول يو څه جنجالي دی، په ځانگړې توگه په افغانستان کې د طالبانو د واکمنۍ نه وروسته. په داسې حال کې چې ځيني ملايان په سياسي خوځښتونو (جريانونو) کې په فعاله توگه دخيل (شامل) دي، نور يې له سياسي شخصيتونو سره د نږدې اړيکو (ارتباط) او د افراطي ايډيالوژيو (مفکورو) د ترويج (رواج) له امله نيوکې (انتقاد) شوي دي. په ټوليز ډول، د افغانستان په سياست کې د ملايانو رول پېچلی او څو اړخيزه دی، او د هغوی نفوذ او حيثيت د شرايطو او د پوښتنې لاندې مشخص ملا پورې اړه لري.

## CHP 4. L 2. AFTER READING

### Reading Strategies

#### Active Reading

As you read, actively engage with the text by asking questions, making connections, and summarizing key points. This will help you better understand and remember what you are reading.



#### Understanding the Reading



**Learning Activity 13.** Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up some words using an online Pashto dictionary.

| Statement<br>جمله |                                                                                                  | True صحیح<br>/ False غلط |
|-------------------|--------------------------------------------------------------------------------------------------|--------------------------|
| 1.                | Mullahs hold a significant amount of influence and power in Afghan society.                      |                          |
| 2.                | Mullahs usually represent their communities.                                                     |                          |
| 3.                | Politicians usually try to have the support and endorsement of Mullahs to remain in power.       |                          |
| 4.                | Mullahs usually function as mediators to solve disputes between people or tribes.                |                          |
| 5.                | Mullahs play the role of teachers to teach religious education.                                  |                          |
| 6.                | A Mullah's job is limited to leading prayers and teaching religious subjects.                    |                          |
| 7.                | Mullahs conduct religious ceremonies such as weddings and funerals.                              |                          |
| 8.                | Mullahs often serve as counselors and advisors to people seeking spiritual guidance and support. |                          |
| 9.                | Mullahs do not serve as counselors to solve people's personal crisis.                            |                          |
| 10.               | Some Mullahs are actively involved in political movements.                                       |                          |





**Learning Activity 14.** Work with a partner or alone. Read the article “Mullahs Position in the Afghan Society” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |



**Learning Activity 15. Check Your Understanding**

Work with a partner or alone and write in Pashto a few essential facts from “Mullahs Position in the Afghan Society” in your own words.

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### Learning Activity 16. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

|       |      |             |      |      |
|-------|------|-------------|------|------|
| ملاتړ | معلم | نفوذ او واک | کشیش | شخړه |
|-------|------|-------------|------|------|

۱ په افغانستان کې ملایان ډېر \_\_\_\_\_ لري.

۲ ملایان \_\_\_\_\_ نه دي.

۳ ملایان مذهبي \_\_\_\_\_ حلوي.

۴ سیاسي شخصیتونه د ملایانو \_\_\_\_\_ ته اړتیا لري.

۵ ملایان دیني \_\_\_\_\_ هم دي.

### CHP 4. L 2. APPLYING KNOWLEDGE



**Learning Activity 17.** Refer to both “The Role of Religion in Politics” and “Mullahs Position in the Afghan Society” passages. Work with a partner or alone. Write an email in Pashto to a friend and tell them 2-3 important facts about the topic. Also, mention if anything in the passage has surprised you. Use an online Pashto dictionary to look up some words.

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## CHP 4. L 2. ANALYZING

### Comparing Cultural Perspectives



**Learning Activity 18.** Compare *the role of religion in politics* in Afghan society with your community. What similarities and differences do you notice? Write your findings in Pashto.

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## CHP 4. L 2. EVALUATING



**Learning Activity 19.** Work with a partner or alone. Describe the role religious leaders have played in shaping political discourse and policy in Afghanistan. Look up some information online to enhance your knowledge.

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## Language and Culture Note 4.

### Important Guidelines to Follow

- Never interrupt prayers, except for removing someone from a serious threat, it will always cause great offense.
- Never pass in front of a praying person as it is a disrespectful act unless it is done at a respectful distance, such as 3-5 meters.
- Never spit or urinate toward the Qibla as it is seen as immensely disrespectful.
- Never spread your legs pointed towards others in a meeting or Jirga or sit one leg over the other pointed toward someone.
- Never extend your legs pointed towards the Qibla as it is seen as a lack of respect.



### CHP 4. L 2. CREATING

 **Learning Activity 20.** Based on what you have learned and acquired so far, create an oral presentation in Pashto, supported by images. Discuss the historical relationship between religion and politics in Afghanistan, and how has this relationship evolved over time. Look up some words online.

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**Learning Activity 21.** Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

پښتو متل

### PASHTO PROVERB

میر ته چی خدای په قهر شی نو وزرونه ورکوی.

**Transliteration:** Maz tə chī Xudāi pə qahr ši no wazrawna wrakawi

**Literal:** When God becomes angry with ants, he gives them wings.

**Meaning:** This saying reflects on the unintended consequences of what might initially seem like a blessing. In nature, when ants develop wings, they become reproductive alates, which eventually leave their colonies to mate and form new colonies. However, these winged ants are also more vulnerable to predators. Similarly, in human contexts, the proverb suggests that what might seem like a boon or advantage can sometimes be a source of downfall or vulnerability. The saying reminds one to be wary of sudden fortunes or advantages and to recognize that not everything that seems beneficial is genuinely so in the long run. The underlying message is about the complexity of divine interventions and blessings, encouraging introspection and caution in accepting or interpreting them.

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## CHP 4. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

| Can-Do Statement |                                                                                                                             | Achieved |
|------------------|-----------------------------------------------------------------------------------------------------------------------------|----------|
| 1.               | I can understand and summarize the main idea of a text or listening passage on what role religion plays in Afghan politics. |          |
| 2.               | I can discuss the role of religious leaders, especially Mullahs, in Afghan society.                                         |          |
| 3.               | I can present how religion influences Afghans' way of life.                                                                 |          |
| 4.               | I can compare and contrast the influence and role of religious leaders in Afghan society with my own community.             |          |
| 5.               | I can read an authentic Pashto text and retell its main idea.                                                               |          |
| 6.               | I can say a Pashto proverb and explain the context in which it is used                                                      |          |

## CHP 4. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter by conducting IPA 4:

### Chapter Objectives:

- Understand the main idea and identify supporting details in a complex and lengthy passage about *religion* in Afghanistan.
- Exchange information in conversations on *religion* in Afghanistan that I have researched, using minimally cohesive paragraphs and asking a variety of questions, often across various time frames.
- Give a detailed presentation on *religion* in Afghanistan that I have researched, using a few short paragraphs, often across various time frames.
- Compare products and practices in my own and other cultures related to *religion* in Afghan culture.

## CHP 4. INTEGRATED PERFORMANCE ASSESSMENT (IPA) 4

**Topic:** Religion in Afghanistan

- **Interpretive Mode**

**Objective:** Analyze various sources to understand how Islam has shaped Afghan culture and society and the role of religion in political dynamics.

**Activity:**

- Read articles, watch documentaries, or listen to lectures about Islam's influence in Afghanistan.
- Answer guided questions such as:
  - How has Islam influenced Afghan culture and society?
  - What are the differences between Sunni and Shia Islam in Afghanistan?
  - How have these differences influenced religious conflict?

**Assessment:**

- Written responses to comprehension questions.
- A reflective essay in Pashto on the role of religion in Afghanistan's political landscape.

- **Interpersonal Mode**

**Objective:** Discuss the influence of religious leaders and Mullahs in shaping political discourse, policy, and socio-political dynamics in Afghanistan.

**Activity:**

- Group discussions focusing on:
  - The role of religious leaders in political discourse and policy.
  - The influence of Mullahs in Afghan society and politics.

**Assessment:**

- Participation in discussions, emphasizing your ability to articulate and support your viewpoints.
- Peer feedback on language use, cultural insights, and interaction skills.

- **Presentational Mode**

**Objective:** Present a comprehensive understanding of the role and impact of religion on Afghanistan's culture, society, and politics.

**Activity:**

- Prepare a presentation covering:
  - Islam's shaping of Afghan culture and society.
  - The political influence of Islam over time.
  - The role and influence of religious leaders and Mullahs.

**Assessment:**

- Rubric evaluating content accuracy, language use, and presentation skills.
- Self-evaluation focusing on presentation effectiveness and language proficiency.



- **Peer Review and Discussion (Post-Presentational Task)**

**Objective:** Engage in reflective practice and constructive feedback.

**Activity:**

- Provide and receive feedback on presentations, focusing on content and delivery.
- Group discussion to synthesize learning and reflect on the significance of religion in Afghan culture and politics.

**Assessment:**

- Participation in the peer review process.
- Contribution to the discussion with insightful and respectful commentary.

## CHP 4. VOCABULARY

| English            | Transliteration | پښتو         |
|--------------------|-----------------|--------------|
| central role       | markazi rol     | مرکزي رول    |
| Sunny              | sani            | سني          |
| Shia               | ši'ə            | شيعة         |
| centuries          | peryo           | پېړيو        |
| indivisible        | nə beledunke    | نه بېلېدونکي |
| beliefs            | ' aqāyd         | عقايد        |
| Islamic principles | asl āmi asul    | اسلامي اصول  |
| the law            | qānun           | قانون        |
| sharia             | šari'at         | شریعت        |
| criminal justice   | jazāyi 'adālat  | جزيي عدالت   |
| gender             | jansyat         | جنسیت        |
| religions          | maz āheb        | مذاهب        |
| minority           | aqalyat         | اقلیت        |
| complicated        | pečale          | پېچلي        |
| diverse            | matanw '        | متنوع        |
| religion           | dīn             | دين          |
| politics           | syāsat          | سیاست        |
| deep               | žawar           | ژور          |
| cases              | mawārad         | موارد        |
| support            | mlātaṛ          | ملاتړ        |
| legitimacy         | mašro'yat       | مشروعیت      |
| conservative       | mahāfazə kār    | محافظه کار   |
| resistance         | maqāwmat        | مقاومت       |
| the fall           | saqut           | سقوط         |
| Islamic law        | aslāmi šari't   | اسلامي شریعت |
| enforce            | nāfaz kawal     | نافذ (کول)   |
| burqa              | barqə           | برقه         |
| interpretation     | tafsir          | تفسیر        |
| collapse           | naskoredal      | نسکور (پدل)  |
| constitution       | asāsi qānun     | اساسي قانون  |

## CHAPTER FIVE

پنجم خپرکی

AFGHAN HISTORY (1960-1996)

د افغانستان تاريخ (۱۹۹۶-۱۹۶۰)



Image: [BMD-1 in Afghanistan - Soviet-Afghan War - Wikipedia](#)

## LEARNING OBJECTIVES

**I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS** (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

### ADVANCED PROFICIENCY BENCHMARK

**A. Interpretive Mode: I can** understand the main message and supporting details on a wide variety of familiar and general interest topics across various time frames from complex, organized texts that are spoken and written.

#### Chapter Objectives

- Identify the underlying message and some supporting details across major time frames in descriptive informational texts regarding *Afghan history (1960-1996)*.

**B. Interpersonal Mode: I can** maintain spontaneous spoken and written conversations and discussions across various time frames on familiar, as well as unfamiliar, concrete topics, using minimally cohesive paragraphs.

#### Chapter Objectives

- Exchange information and ideas in discussions on a variety of familiar and concrete academic and social topics, using a few simple paragraphs across major time frames regarding *Afghan history (1960-1996)*.

**C. Presentational: I can** deliver detailed and organized presentations on familiar as well as unfamiliar concrete topics, in paragraphs and using various time frames through spoken and written language.

#### Chapter Objectives

- Tell stories about school and community events and personal experiences, using paragraphs across major time frames regarding *Afghan history (1960-1996)*.

#### D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** explain some diversity among products and practices and how it relates to perspectives.
- **Interact: I can** interact at a competent level in familiar and some unfamiliar contexts

#### Chapter Objectives

- Compare products and practices in my own and other cultures related to *Afghan history (1960-1996)*.

## LESSON 1

### لومړۍ درس

## THE ERA OF POLITICAL INSTABILITY (1960-1979)

د سياسي بې ثباتۍ دوره (۱۹۶۰-۱۹۷۹)

### CHP 5. L 1. ESSENTIAL QUESTIONS

- What significant cultural, economic, and political developments shaped Afghanistan's history?
- What were the key social and economic reforms implemented in Afghanistan during the 1960s and 1970s, and how did these impact the country's culture and society?



Discuss the following question with a partner. Write down the main points on a piece of paper.

- What are the major economic, social, and political challenges that Afghanistan has faced throughout its history, and how have these challenges been addressed, both by the government and the international community?

## **CHP 5. L 1. FOCUS OF THE LESSON**

In this lesson, you will identify the elements that contributed to political instability in Afghanistan between years 1960-1979. The grammatical aspect of the lesson will focus on the subjective mood in Pashto (exhortations and warnings, conditional clauses).

\* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of the lesson (CHP 5. L 1. Lesson Learning Checklist).

## CHP 5. L 1. INTRODUCTION

 **Learning Activity 1.** As you listen to the passage about the era of political instability (1960-1979) in Afghanistan. Write down key points, main ideas, or keywords to help you stay focused and remember what you've heard. For scaffolding, synonyms of some words are provided inside brackets.



### The Era of Political Instability (1960-1979)

(۱۹۶۰ - ۱۹۷۹) د سیاسي بی ثباتۍ دوره

د افغانستان تاریخ د پېړیو پېړیو پیچلو سیاسي، کلتوري او ټولنیزو پرمختګونو، د یرغلونو، کورنیو جګړو، او د نسبي ثبات (ټیګښت) او سوکالۍ (آرامۍ) د دورې نښه ده.

د ۱۹۶۰ کلونه اکثر د افغانستان د طلايي دور په نوم یادېږي. په هغه وخت کې افغانستان په ځانګړې توګه د پاچا ظاهر شاه په واکمنۍ (قدرت) کې د پام وړ کلتوري او اقتصادي پرمختګونه ولیدل. دغه هېواد د سواد د کچې د لوړوالي تجربه وکړه او د لوړو زده کړو څو پوهنتونونه او بنسټونه (اساسات) یې جوړ کړل. افغانستان هم د فلم صنعت ته وده (انکشاف) ورکړه، چې په دې موده کې ګڼ (ډیر) شمېر افغاني فلمونه جوړ شول.

له ۱۹۶۰ څخه تر ۱۹۷۹ پورې، افغانستان په خپل سیاسي او ټولنیز سیستم کې د پام وړ بدلونونه راوستل. په ۱۹۶۴ کې، یو نوی اساسي قانون تصویب (جوړ) شو، د اساسي قانون سلطنت رامنځته کړ او د افغانانو لپاره د ډیرو مدني ازادیو او سیاسي حقونو چمتو (آماده) کول. په دې موده (وخت) کې، د کین اړخو (کمونیسټي) سیاستونو وده وکړه او د افغانستان د خلک دیموکراتیک ګوند (پي دي پي ای) هم جوړ شو.

په ۱۹۷۸ د افغانستان د خلکو دیموکراتیک ګوند (پي دي پي ای) د ثور انقلاب په نوم کودتا وکړه او یو سوسیالیستي حکومت یې تاسیس (تهداب) کړ. په هر صورت، دا اقدام د ډیری افغانانو له مخالفت سره مخ شو او هیواد سیاسي کړکېچ (ګڼوډي) او تاوتریخوالی ته ورسید. په ۱۹۷۹ کال کې شوروي اتحاد د نوي حکومت د ملاتړ لپاره پر افغانستان یرغل (حمله) وکړ، چې د لسيزو اوږده جګړه یې پیل (شروع) کړه چې د هېواد او پراخي سیمې لپاره به ناوړه پایلې (انجام) ولري. د افغانستان په تاریخ کې دا دوره د لسيزو جګړو او بی ثباتۍ پړاو وټاکه (انتخاب) چې وروسته یې د هیواد په کلتور، ټولنې او سیاسي پرمختګ ژورې اغیزې وکړې.



## Language and Culture Note 1.

### Afghanistan Between 1960-1979

The era of political instability from 1960 to 1979 in Afghanistan was marked by a series of coups, uprisings (پاڅونونه), and civil wars that left the country in a state of chaos and disarray. This period began with the toppling of King Mohammad Zahir Shah in 1973 and saw the rise of the Marxist-leaning People's Democratic Party of Afghanistan (PDPA), which ultimately (بالاخره) led to a Soviet-backed regime. The new government faced widespread opposition from traditional tribal and religious leaders, which led to a series of uprisings and civil war. The political instability had a profound (ژور) impact on Afghanistan's social and economic fabric, leading to a brain drain and a rise in extremism.



[This Photo](#) by Unknown Author is licensed under [CC BY](#)



## CHP 5. L 1. VOCABULARY PREPARATION



**Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

| English           | Transliteration | پښتو            |
|-------------------|-----------------|-----------------|
| instability       | be sabāti       | ۱ بی ثباتي      |
| complex political | pečale sy āsi   | ۲ پېچلې سیاسي   |
| The Golden Age    | talāi dor       | ۳ طلايي دور     |
| development       | par maxtag      | ۴ پرمختگ        |
| literate          | sawād           | ۵ سواد          |
| higher education  | lwaře zdākře    | ۶ لوړې زده کړې  |
| foundation        | bansaṭ          | ۷ بنسټ          |
| industry          | san'at          | ۸ صنعت          |
| growing up        | wadə kawal      | ۹ وده کول       |
| social system     | ṭolaniz sistam  | ۱۰ ټولنيز سیستم |
| to change         | badlun          | ۱۱ بدلون        |
| being approved    | taswib kedal    | ۱۲ تصویب کېدل   |
| civil liberties   | madani āzādi    | ۱۳ مدني آزادي   |
| left politics     | kiṇ syāsāt      | ۱۴ کيڼ سیاست    |
| the party         | gond            | ۱۵ گوند         |

## Listening Strategies

### Activating Prior Knowledge

Activating prior knowledge is an essential strategy in listening comprehension that involves using what a listener already knows about a topic to help them understand new information. This strategy allows listeners to make connections between what they already know and what they hear, which can aid in comprehending and retaining new information.

To activate prior knowledge, you may ask yourself questions about the topic, recall past experiences or related information, or make predictions about what you expect to hear based on your existing knowledge.



**Learning Activity 3.** Match the words/phrases. Look up some words online using a Pashto online dictionary.

|              |           |
|--------------|-----------|
| growing up   | سياست     |
| party        | ثبات      |
| stability    | پرمختګ    |
| to establish | بدلون     |
| industry     | صنعت      |
| approved     | وده کول   |
| development  | اتصويب    |
| civil        | مدني      |
| to change    | ګوند      |
| politics     | تاسيس کول |



#### Learning Activity 4. Define the words and phrase in English.

|              |            |
|--------------|------------|
| history      | انقلاب     |
| the result   | ناوړه      |
| era          | پايلې      |
| ugly         | تاريخ      |
| deep effects | دوره       |
| revolution   | ژورې اغيزې |



#### Understanding the Listening

 **Learning Activity 5.** Listen to the passage at the beginning of the lesson (CHP 5. L 1. INTRODUCTION) and answer the following questions. Write غلط (غلط) for false and صحيح (صحيح) for true statements. According to the passage:

| Statement<br>جمله                                                                                                  | True صحيح<br>/ False غلط |
|--------------------------------------------------------------------------------------------------------------------|--------------------------|
| In the 300 years of Afghan history, the period of the 1960s is considered the golden era of Afghanistan.           |                          |
| Afghanistan's history is marked by centuries of complex political development, including invasions and civil wars. |                          |
| There were many developments under the rule of King Zahir Shah.                                                    |                          |
| During this period, the Afghans literacy rate increased.                                                           |                          |
| During the years 1960-1979, Afghan film collapsed.                                                                 |                          |
| Leftist political parties emerged between 1960-1979.                                                               |                          |
| The Saur coup established a socialist government in Afghanistan.                                                   |                          |
| The Soviet Union entered Afghanistan in 1979.                                                                      |                          |
| The Soviet Union had the support of the United Nations.                                                            |                          |
| The Soviet Union's invasion of Afghanistan started a long conflict in the country.                                 |                          |

## Language and Culture Note 2.

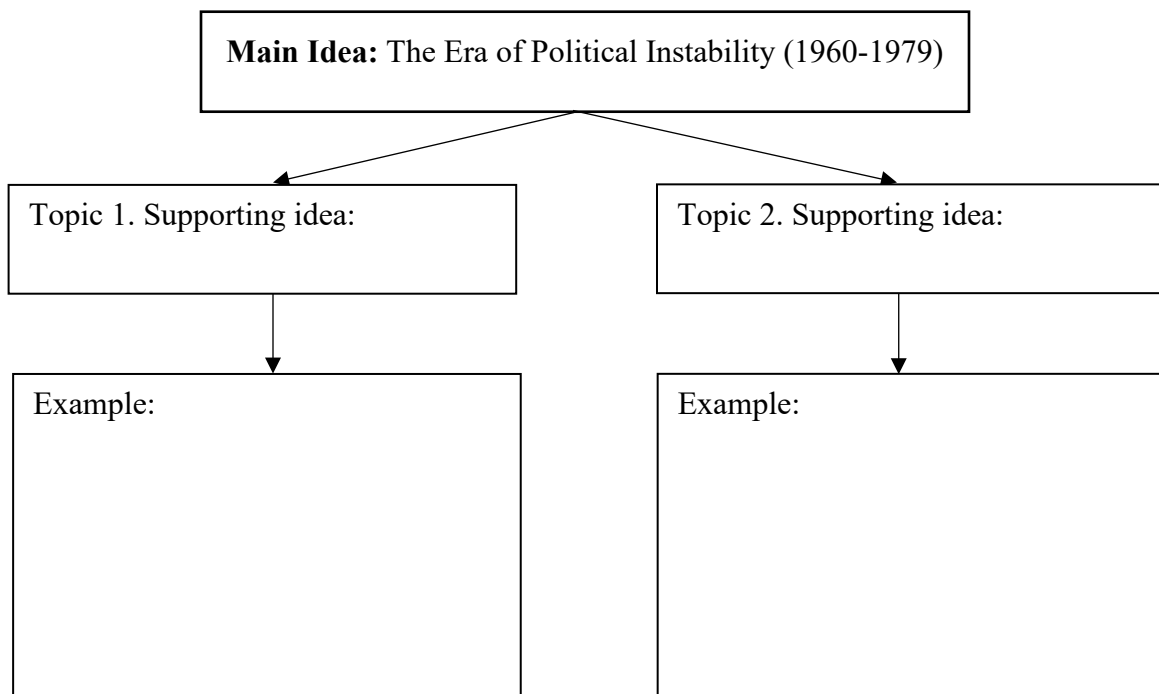
### Factors that Caused Political Instability between 1960-1979

There were several leading causes of political instability (بی ثباتي) in Afghanistan from 1960 to 1979. One of the critical factors was the growing divide between the ruling elites and the general public, who felt increasingly (په زیاتیدونکي توگه) marginalized and disenfranchised. This led to a series of coups and countercoups as various factions vied for power. Additionally, the country's traditional tribal and religious leaders saw the new government as a threat to their way of life, leading to widespread (پراخه) opposition to the new regime. The rise of the Marxist-leaning People's Democratic Party of Afghanistan (PDPA) in 1978 further exacerbated tensions, as the new government implemented (پلي) sweeping reforms that alienated many traditionalists. Ultimately, these factors contributed to a period of political and social upheaval that left the country in a state of chaos and instability.



### Learning Activity 6. Graphic Organizer

Listen to the passage “The Era of Political Instability (1960-1979).” Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.





**Learning Activity 7.** Work with a partner or alone. Read the passage “The Era of Political Instability (1960-1979)” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

### Language and Culture Note 3.

#### Afghan Women During the Period of 1960-1979

The situation (حالت) for women's rights in Afghanistan from 1960-1979 was somewhat mixed. On the one hand, there were some efforts to improve women's education and opportunities (فرصتونه), particularly under the rule of King Zahir Shah. For example, in 1964, a new constitution was adopted that guaranteed equal rights for men and women, and women were allowed to attend university and work in various professions (مختلف مسلکونه). Some women also served in parliament and held other positions of power.

However, these gains were not universal, and many women continued to face significant barriers and discrimination. Women in rural areas and from more conservative (محافظه کار) families were often subjected to strict patriarchal norms that limited their freedoms and opportunities. For example, many girls were not allowed to attend school or were married off at a young age, and women were often restricted in their ability to work outside the home or participate in public life (عامه ژوند).



Afghan Women In 1960s

Image Source: NPR [Photos Of Afghanistan's Past: Modernity Lost](#) : NPR

## CHP 5. L 1. DIRECT INSTRUCTION

### The Subjunctive Mood

- Exhortations and Warnings

Exhortations and warnings are important communication tools used in the Pashto language to persuade or advise someone to take or avoid a particular course of action. Such verbs usually are placed at the beginning of a sentence, followed by a final verb in the subjunctive mood.

Exhortations can be expressed in various ways, such as through the use of strong language, motivational phrases, and appeals to emotions. Meanwhile, warnings can be communicated through direct statements, cautionary tales, or by highlighting the potential consequences of a particular action or behavior.

The following compound verbs are used to offer exhortations and warnings:

|                               |            |
|-------------------------------|------------|
| to be careful                 | پام کول    |
| to try, to attempt            | کوښښ کول   |
| to try                        | هڅه کول    |
| to be cautious, to be careful | احتياط کول |
| to be diligent                | زيار ايستل |

See examples below.

| English                               | پښتو                                   |
|---------------------------------------|----------------------------------------|
| Be careful not to hurt her.           | پام کوه چې خور يې نه کړي.              |
| Attempt to sleep for 8 hours.         | کوښښ وکړه چې ۸ ساعتونو لپاره خوب وکړي. |
| Try to learn Pashto.                  | هڅه وکړه چې پښتو زده کړي.              |
| Be care that he does not deceive you. | احتياط کوه چې دوکه در نه کړي.          |
| Be diligent to become a politician.   | زيار وباسه چې سياستوال شي.             |

## ● Conditional Clauses

Conditional clauses in Pashto are used to express a condition or a hypothetical situation and its possible outcome. They typically start with the conjunction "که" (ke) which means "if" in English.

See examples below.

| English                                        | پښتو                                      |
|------------------------------------------------|-------------------------------------------|
| If your watch is bad, then replace it.         | که ساعت دې خراب وي، نو بدل يې کړه.        |
| If you like this car, then buy it.             | که ستا دا موټر خوښ وي، نو وا يې خله.      |
| If she does not come, then I will go/leave.    | که هغه را نه شي، نو زه به لاړ شم.         |
| If you do it right, the manager will be happy. | که سم کار وکړي، نو مدير دې به خوشحاله شي. |

 **Learning Activity 8.** Complete the following sentences with the appropriate subjunctive form of the verbs.

- ۱ پام کوه چې جنگ \_\_\_\_\_ . (کول)
- ۲ کوبښ وکړه چې له خپل پلار سره \_\_\_\_\_ . (مرسته کول)
- ۳ هڅه وکړه چې ډیر ډوډی \_\_\_\_\_ . (خورل)
- ۴ که باران وي، پارک ته مه \_\_\_\_\_ . (تلل)
- ۵ که ښه کار وکړي، نو نورې پیسې به \_\_\_\_\_ . (درکول)

 **Learning Activity 9.** Put the words in correct order.

|  |                                                        |
|--|--------------------------------------------------------|
|  | ۱ زیار / ښه / وباسه / چې / شي / ډاکټر / .              |
|  | ۲ ستا / که / خوښ / عکس / نو / وا يې خله / وي / .       |
|  | ۳ کوه / چای / چې / په / و نه / سوزېږي / احتیاط / .     |
|  | ۴ کامیاب / امتحان / کې / په / چې / وکړه / هڅه / شي / . |
|  | ۵ تکر / پام / چې / کوه / نه / کړي / موټر / .           |



### Learning Activity 10. Conversation Practice

Work with a partner and engage in conversations using the subjective mood. One person gives advice, the other responds. Use [Vocaroo | Online voice recorder](#) to record yourself. Then, share the link with your teacher or classmates for feedback. Look up some words using an online Pashto dictionary.

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## THE ERA OF POLITICAL INSTABILITY (1960-1979)

د سياسي بي ثباتي دوره (۱۹۶۰-۱۹۷۹)

### CHP 5. L 1. ESSENTIAL QUESTIONS

- How have Afghanistan's historical, political, and cultural relationships with its neighboring countries influenced its national development, stability, and regional diplomacy?



**Learning Activity 11.** Before you read the text on the next page, discuss the following question with a partner.

- In what ways did Afghanistan's foreign policy during the period of 1960-1979 affect its relations with its neighbors, and what were the key challenges and opportunities that arose as a result of this policy?

## Reading Strategies

### K-W-L Chart

Use a K-W-L graphic organizer to activate your prior knowledge, set learning goals, and reflect on what you have learned.

- The K column: In this column, write down what you already know about the topic. This helps to activate prior knowledge and provides a starting point for further learning.
- The W column: In this column, write down what you want to know or questions you have about the topic. This helps to set learning goals and encourages you to actively seek out information.
- The L column: In this column, write down what you have learned after reading or studying the topic. This helps to reflect on new information gained and reinforces the learning process.

## CHP 5. L 1. READING



**Learning Activity 12.** Read the following text and answer the T/F questions. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using a Pashto online dictionary.

### Relations with Neighbors

#### د د گاونډيو سره اړيکي

له ۱۹۶۰ څخه تر ۱۹۷۹ کلونو پورې له خپلو گاونډيانو (همسايگانو) سره د افغانستان اړيکي (ارتباط) اکثره کړکېچنې (ستونځمنې) وې او د سياسي او پوځي شخړو (جنجال) نښه وه. دغه هېواد له پاکستان سره له اوږدې مودې راهيسې سرحدې لانجه (مشکل) درلوده، چې د ډيورنډ کرښه يې د ۱۹مې پېړۍ په وروستيو کې د انگرېزانو له خوا په رسميت پېژندلې وه. دغه لانجه د دواړو هېوادونو تر منځ د څو پوځي نښتو لامل شو، په تېره بيا د ۱۹۶۰ او ۱۹۷۰ کلونو په لومړيو کې او دا د دوی تر منځ د ډيپلوماتيکو اړيکو (رابطه) د پرې کېدو لامل (علت) شو. افغانستان له ايران سره هم ترينګلي (بهراني) اړيکي درلودې، په ځانګړې توګه په ۱۹۷۱ کال کې له يوې سرحدې شخړې وروسته چې د افغان کډوالو د شړلو او د پولو (سرحد) د تړلو لامل شو.

سربېره پر دې له شوروي سره د افغانستان اړيکي په دې دوره کې د بهرني سياست يوه مهمه ځانګړنه وه. افغانستان په پيل کې د متحده ايالاتو او شوروي اتحاد تر منځ د بې طرفۍ د ساتلو هڅه (کوشش) کوله، خو په پای کې يې له هغه سره نږدې اړيکي ټينګې کړې. شوروي اتحاد له افغانستان سره اقتصادي او پوځي مرستې وکړې، چې پوځي سلاکاران، تجهيزات (وسايل) او د پرمختيايي پروژو تمويل (مصارف) هم پکې شامل وو. په هر صورت، په افغانستان کې د شوروي اتحاد زياتې بنکيلاتيا (شامل) په پای کې په هېواد کې د بې ثباتۍ او جګړې سره مرسته وکړه.

برسېره پر دې، له گاونډيو سره د افغانستان اړيکي په ۱۹۷۸ کال کې د افغانستان د مارکسيزم پلوي د خلکو ديموکراتيک ګوند (حزب) په رامنځته کېدو سره نورې هم پېچلې شوې. د نوي حکومت تګلارې چې په کې د ځمکې سمون (برابري)، د قدرت د دوديزو جوړښتونو له منځه وړل، او د جنسيتي مساواتو ته وده ورکول، په هېواد او سيمه کې د ډيرو محافظه کارو ځواکونو لخوا د يو ګواښ (تهديد) په توګه ليدل کېده. پاکستان او متحده ايالاتو په افغانستان کې د کمونست ضد مقاومتيان (مجاهدين) ملاتړ پيل کړ چې بالاخره په ۱۹۷۹ کال کې پر دغه هېواد د شوروي اتحاد د يرغل لامل شو او د شوروي اتحاد پر وړاندې د افغانانو مقاومت پيل شو.

## CHP 5. L 1. AFTER READING

### Reading Strategies

#### Summarization Exercise

What did you learn from this text?

Write a summary of the text using your own words and focusing on the main ideas and key points. Use bullet points, diagrams, or mind maps to help organize your thoughts. Then share your summary with your peers or the teacher and discuss any similarities or differences in your understanding of the text.



#### Understanding the Reading



**Learning Activity 13.** Check your understanding of the reading by choosing whether the following statements are true/صحيح (ص) or false/غلط (غ). You can look up some words using an online Pashto dictionary.

| Statement<br>جمله |                                                                                                                          | True صحيح<br>/ False غلط |
|-------------------|--------------------------------------------------------------------------------------------------------------------------|--------------------------|
| 1.                | Afghanistan's relations with its neighbors during the period of 1960-1979 were mostly peaceful.                          |                          |
| 2.                | The border dispute with Pakistan led to military clashes between the two countries.                                      |                          |
| 3.                | Iran and Afghanistan had a friendly relationship during this period.                                                     |                          |
| 4.                | Afghanistan initially sought to maintain neutrality between the United States and the Soviet Union.                      |                          |
| 5.                | The Soviet Union did not provide any assistance to Afghanistan during the period of 1960-1979.                           |                          |
| 6.                | The Soviet Union's increased involvement in Afghanistan contributed to the country's stability and peace.                |                          |
| 7.                | The new government's policies in Afghanistan were seen as a threat by conservative forces in the country and the region. |                          |
| 8.                | Pakistan and the United States supported anti-communist rebels in Afghanistan.                                           |                          |
| 9.                | The Soviet Union invaded Afghanistan before the rise of the Marxist-leaning PDPA.                                        |                          |
| 10.               | Pakistan played a significant role in supporting the Afghan resistance against the Soviet Union.                         |                          |



**Learning Activity 14.** Work with a partner or alone. Read the article “Relations with Neighbors” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |



### Learning Activity 15. Check Your Understanding

Work with a partner or alone and answer the following question in Pashto, using paragraph-length discourse: *What was the role of Pakistan in the Soviet Union's invasion of Afghanistan in 1979?*

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## Learning Activity 16. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

|       |             |          |      |       |
|-------|-------------|----------|------|-------|
| اړيکه | بهرني سياست | ګاونډيان | پوله | جنسيت |
|-------|-------------|----------|------|-------|

۱ افغانستان په ۷۰مه لسيزه کې له خپلو \_\_\_\_\_ سره سوله ييزې اړيکې نه درلودې.

۲ افغانستان له اوږدې مودې راهيسې له پاکستان سره پر \_\_\_\_\_ لانجه لري.

۳ افغانستان له ايران سره هم ترينګلي \_\_\_\_\_ درلودې.

۴ د شوروي اتحاد سره د افغانستان اړيکې په دې دوره کې د \_\_\_\_\_ يوه مهمه ځانګړنه وه.

۵ د افغانستان د حکومت له پاليسيو څخه يوه هم د \_\_\_\_\_ د برابرۍ وده وه.

## CHP 5. L 1. APPLYING KNOWLEDGE



**Learning Activity 17.** Refer to both “The Era of Political Instability” and “Relations with Neighbors” passages. Work with a partner or alone. Write a short blog post in Pashto highlighting the significance of each article. Also, mention if anything in the passage has surprised you. Use an online Pashto dictionary to look up some words.

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## CHP 5. L 1. ANALYZING

### Comparing Cultural Perspectives



**Learning Activity 18.** Compare *the era of political instability (1960-4979)* in Afghanistan with your or a Western country. What similarities and differences do you notice? Write your findings in Pashto.

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## CHP 5. L 1. EVALUATING



**Learning Activity 19.** Work with a partner or alone. Describe how the events of the 60s and 70s contributed to Afghanistan's current (2023) political and economic situations -what went wrong? Look up some information online to enhance your knowledge.

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## Language and Culture Note 4.

### Relations with Neighbors during the Periods of 1960-1979

Afghanistan's relations with its neighboring (ګاونډي) countries from 1960 to 1979 were complex and often strained. The country had long-standing territorial disputes with Pakistan, which led to several military clashes and a breakdown (د ماشین یا د ګاډي ناڅاپه خرابېدل) in diplomatic relations. Meanwhile, relations with Iran were also tense, particularly after a border dispute in 1971 that led to the closure of the border and the expulsion of Afghan refugees. Afghanistan also had close ties with the Soviet Union, which provided military and economic (پوځي او اقتصادي) aid to the country in the 1960s and 1970s. However, this relationship became more complicated after the rise of the Marxist-leaning People's Democratic Party of Afghanistan (PDPA) in 1978, which was seen as a threat by many of Afghanistan's neighbors. In particular, Pakistan and the United States began supporting anti-communist rebels in Afghanistan, which ultimately led to the Soviet Union's invasion of the country in 1979. Overall, Afghanistan's relations with its neighboring countries during this era were marked by a mix of cooperation, tension, and conflict, which had significant implications (تغییر) for the country's political and social stability.



## CHP 5. L 1. CREATING



**Learning Activity 20.** Create a podcast posting in Pashto. Describe the significant cultural, economic, and political developments that shaped Afghanistan's history. Also, highlight the critical social and economic reforms implemented in Afghanistan during the 1960s and 1970s and explain how those reforms impacted the country's culture and society.

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**Learning Activity 21.** Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

پښتو متل

### PASHTO PROVERB

کوړ بار منزل ته نه رسیږي.

**Transliteration:** koḷ bār mazal tē nē raseḷi.

**Literal:** A crooked load will not reach its destination.

**Meaning:** This proverb conveys a message of the importance of honesty, integrity, and doing things properly in order to achieve success. In the context of the saying, "crooked load" refers to something that is dishonest, deceitful, or improperly arranged. The proverb suggests that if someone or something lacks integrity, they are unlikely to reach their intended goal or destination. The proverb serves as a moral lesson, encouraging individuals to maintain a sense of honesty, fairness, and righteousness in their actions and endeavors to ensure long-term success and fulfillment of their objectives. In Pashtun culture, which places a strong emphasis on principles and moral values, this proverb serves as a reminder of the significance of honesty and ethical behavior in achieving one's aspirations and ambitions.

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## CHP 5. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

| Can-Do Statement |                                                                                                                                                                                | Achieved |
|------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| 1.               | I can explain the significance of the 1960s as the "Golden Age" of Afghanistan's history.                                                                                      |          |
| 2.               | I can describe the changes in Afghanistan's political and social systems from 1960 to 1979.                                                                                    |          |
| 3.               | I can discuss the rise of leftist politics and the emergence of the People's Democratic Party of Afghanistan (PDPA) in the 1960s-1970s.                                        |          |
| 4.               | I can explain the consequences of the Soviet Union's invasion of Afghanistan in 1979 on the country's political, cultural, and social development.                             |          |
| 5                | I can describe Afghanistan's relations with its neighbors from 1960 to 1979, including Pakistan and Iran.                                                                      |          |
| 6                | I can explain the impact of the Marxist-leaning People's Democratic Party of Afghanistan (PDPA) on the country's relationships with its neighbors, particularly with Pakistan. |          |

## LESSON 2

دوهم درس

### THE DECADE OF FOREIGN INTERVENTION AND INSURGENCY (1978-1996)

د بهرنی مداخلې او مقاومت لسيزه (۱۹۷۸-۱۹۹۶)

#### CHP 5. L 2. ESSENTIAL QUESTIONS

- What were the reasons behind foreign intervention in Afghanistan during the 1980s and early 1990s?
- How did the Afghan insurgency evolve during this period, and what were the key turning points?



Discuss the following question with a partner. Write down the main points on a piece of paper.

- How did the Afghan people respond to foreign intervention and insurgency, and what was the impact on their society and culture?

## **CHP 5. L 2. FOCUS OF THE LESSON**

In this lesson, you will understand the causes and consequences of the Soviet-Afghan War and the subsequent Afghan Civil War. Also, you will be able to analyze the impact of the wars on Afghanistan's political and social structures. The grammatical aspect of the lesson will focus on the present potential in Pashto (Can Do and expressing ability with verbs).

\* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of the lesson (CHP 5. L 2. Lesson Learning Checklist).

## CHP 5. L 2. INTRODUCTION

 **Learning Activity 1.** As you listen to the passage about the era of political instability (1960-1979) in Afghanistan. Write down key points, main ideas, or keywords to help you stay focused and remember what you've heard. For scaffolding, synonyms of some words are provided inside brackets.



[This Photo](#) by Unknown Author is licensed under [CC BY-SA-NC](#)

### The Decade of Foreign Intervention and Insurgency (1978-1996)

#### د بهرنی مداخلې او مقاومت لسیزه (۱۹۷۸-۱۹۹۶)

د شوروي-افغان جګړه (۱۹۸۰-۱۹۸۹) یوه مهمه جګړه وه چې شوروي اتحاد د کمونيستي حکومت د ملاتړ لپاره پر افغانستان برید (یرغل) وکړ چې د ۱۹۷۸ په کودتا کې یې واک تر لاسه کړ. افغان مجاهدين (مقاومتگران) د امریکا، پاکستان، سعودي عربستان او نورو مسلمانو او غربي هیوادونو په ملاتړ ولاړ وو. شوروي اتحاد بالاخره په ۱۹۸۹ کال کې له افغانستان نه خپل پوځیان وويستل، خو جګړې په افغاني ټولنه کې ژوره اغیزه (تاثیر) وکړه. هیواد وران شو او په میلیونونو خلک بې کوره شول. دغه جګړه په سیمه کې د اسلامي بنسټپالنې د راڅرګندېدو لامل هم شوه، ځکه چې مجاهدينو خپل مقاومت د شوروي پلوو کسانو پر وړاندې د یو سپېڅلي جنگ (جهاد) په توګه وګاڼه (انتخاب کول).

د شوروي له وتلو وروسته د ډاکټر نجیب الله تر مشرۍ لاندې افغان کمونستي حکومت تر ۱۹۹۲ کال پورې دوام وکړ. په ۱۹۹۲ کال کې افغانستان په کورنۍ جګړه کې ښکیل (شامل) شو چې تر ۱۹۹۶ کال پورې یې دوام وکړ. بېلابېلې ډلې (مختلف ګروونه) چې د شوروي اتحاد پر وړاندې (مقابل) سره متحدې وې، یو پر بل پسې ودرېدې. د واک خلا (تشي) ته یې لاره هواره کړه چې د جنګسالارانو (ټوپک سالار) او محلي ملیشو لخوا ډکه شوه. شخړه د سیالو (رقیب) ډلو تر منځ د سختو جګړو او د ملکي وګړو (خلک) په نښه کولو سره شروع شوه، چې د لا زیاتې ویجاړۍ (خرابي) او بې ځایه کیدو لامل شو.

د شوروي-افغان جګړې او ورپسې کورنۍ جګړې په افغانستان او سیمه ییزې درلودې. جګړې د لسګونو زرو خلکو د وژل کیدو او په میلیونونو د بې ځایه کیدو لامل شوې. دوی په سیمه کې د طالبانو د رامنځته کېدو او د اسلامي بنسټپالنې (بنیادګرۍ) د ودې (پرمختګ) لپاره هم لاره هواره کړه.

## Language and Culture Note 1.

### Factors that Led to the Soviet Invasion of Afghanistan

The main factors that led to the Soviet invasion (د شوروي يرغل) of Afghanistan in 1980 were rooted in the Cold War tensions (فتشارونه) between the Soviet Union and the United States and the domestic instability in Afghanistan following a communist coup. The Soviet Union aimed to prop up the newly installed communist government in Afghanistan, secure its southern border, and gain a strategic (پښه) advantage in South Asia. However, the Soviet invasion sparked a decade-long conflict, with the mujahideen insurgency receiving support from the United States and other Western countries. The war led to widespread destruction, displacement (بي خايه كيدل), and loss of life, with estimates of up to 2 million Afghan deaths and millions more displaced. The Soviet invasion also fueled the rise of Islamist extremism and the Taliban, with long-lasting implications (اغيزي) for the region and the world.



Image Source: [Wikipedia](#)

## CHP 5. L 2. VOCABULARY PREPARATION

 **Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

| English           | Transliteration | پښتو            |
|-------------------|-----------------|-----------------|
| the army          | paoj            | پوځ ۱           |
| destruction       | wr ān kedāl     | وران کېدل ۲     |
| becoming homeless | be korə kedāl   | بی کوره کېدل ۳  |
| fundamentalism    | bansatpālāne    | بنسټپالني ۴     |
| cause             | lāmal           | لامل ۵          |
| occupier          | niwākgar        | نیواک گر ۶      |
| holy war          | specalay jang   | سپېڅلي جنگ ۷    |
| to continue       | dawām kawāl     | دوام کول ۸      |
| forward           | par wrānde      | پر وړاندې ۹     |
| power vacuum      | d wākxalā       | د واک خلا ۱۰    |
| warlord           | jangsālār       | جنگسالار ۱۱     |
| local militia     | mahali mališə   | محلي مليشه ۱۲   |
| getting full      | getting full    | ډک کېدل ۱۳      |
| rival factions    | syāle ḍale      | سیالي ډلي ۱۴    |
| displacement      | be zāyə kedāl   | بی ځایه کېدل ۱۵ |



## Listening Strategies

### Activating Prior Knowledge

Activating prior knowledge is an essential strategy in listening comprehension that involves using what a listener already knows about a topic to help them understand new information. This strategy allows listeners to make connections between what they already know and what they hear, which can aid in comprehending and retaining new information.

To activate prior knowledge, you may ask yourself questions about the topic, recall past experiences or related information, or make predictions about what you expect to hear based on your existing knowledge.



**Learning Activity 3.** Match the words/phrases. Look up some words online using a Pashto online dictionary.

|                |             |
|----------------|-------------|
| authority      | بوځ         |
| holy           | لامل        |
| to destroy     | سپېڅلي      |
| space          | خلا         |
| cause          | واک         |
| rival          | وران کول    |
| displacement   | ډک کول      |
| to fill        | سيال        |
| fundamentalist | بي ځايه کول |
| army           | بنسټپال     |





#### Learning Activity 4. Define the words and phrases in English.

|              |           |
|--------------|-----------|
| resistance   | خارجي     |
| support      | مقاومت    |
| intervention | مداخله    |
| to settle    | ملائير    |
| external     | مجاهد     |
| mujahid      | هواره كول |



#### Understanding the Listening



**Learning Activity 5.** Listen to the passage at the beginning of the lesson (CHP 5. L 2. INTRODUCTION) and answer the following questions. Write غ (غلط) for false and ص (صحيح) for true statements. According to the passage.

| Statement<br>جمله                                                                                          | True صحيح<br>/ False غلط |
|------------------------------------------------------------------------------------------------------------|--------------------------|
| The Soviet-Afghan War took place from 1980 to 1989.                                                        |                          |
| The Soviet Union invaded Afghanistan to oppose the communist government.                                   |                          |
| The Afghan resistance, or mujahideen, was supported by a number of countries, including the United States. |                          |
| The Soviet Union withdrew its troops from Afghanistan in 1989.                                             |                          |
| The war did not have a significant impact on Afghan society.                                               |                          |
| The Afghan communist government led by Dr. Najibullah lasted until 1992.                                   |                          |
| Afghanistan did not experience a civil war after the Soviet withdrawal.                                    |                          |
| The conflict during the civil war was mainly between the Soviet Union and the United States.               |                          |
| The Taliban emerged as a militant group during the Afghan Civil War.                                       |                          |
| The wars in Afghanistan had no impact on the growth of Islamic fundamentalism in the region.               |                          |

### The Collapse of the Afghan Communist Government in 1992

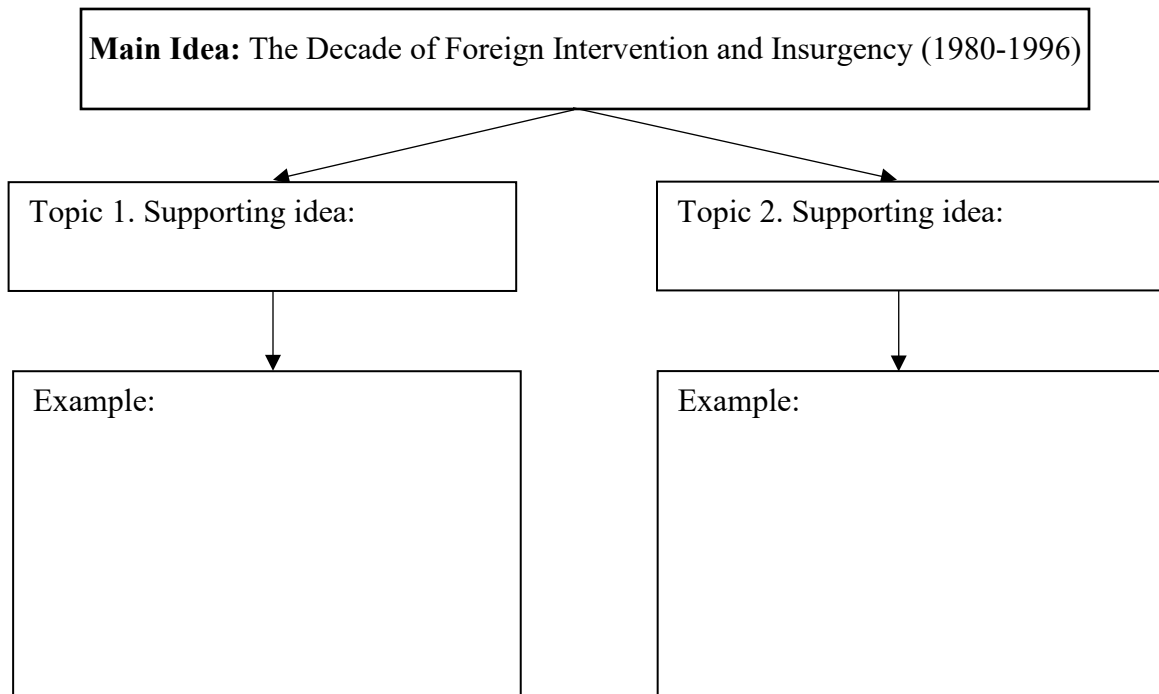
The collapse (سقوط) of the Afghan communist government in 1992 resulted from several key events, including the withdrawal of Soviet support, factionalism (دله بيز) within the ruling People's Democratic Party of Afghanistan (PDPA), and the rise of the mujahideen insurgency. After the Soviet withdrawal in 1989, the PDPA struggled (مبارزه وکړه) to maintain control of the country, facing increasing opposition from various factions, including former PDPA members who had defected or were purged. The government was further weakened by the collapse of the Soviet Union and the loss of its economic and military support. In 1992, the mujahideen, with the backing of regional powers, launched (پيل شوی) a series of offensives that ultimately led to the fall of the PDPA government. However, the victory was short-lived, as the mujahideen factions soon turned on each other, plunging the country into a devastating civil war that lasted for years, with various groups vying for power and control over territory (سيمه). The collapse of the communist government and the subsequent civil war had far-reaching consequences for Afghanistan, contributing to the rise of the Taliban and the country's continued instability.



Image Source: [Wikipedia](#)

## Learning Activity 6. Graphic Organizer

Listen to the passage “The Decade of Foreign Intervention and Insurgency (1980-1996).” Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.





**Learning Activity 7.** Work with a partner or alone. Read the passage “The Decade of Foreign Intervention and Insurgency (1980-1996)” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

### Language and Culture Note 3.

#### The Rise of the Taliban

The rise of the Taliban (د طالبانو عروج) in the mid-1990s reflected the political, social, and economic conditions in Afghanistan at the time, including the power vacuum (خلا) left by the collapse of the communist government and the ongoing civil war. The Taliban emerged as a force in the southern provinces of Afghanistan, drawing support from conservative Pashtun communities and presenting themselves as a solution to the chaos and lawlessness (بی عدالتی) that characterized much of the country. Their strict interpretation of Islamic law, including the imposition of severe restrictions on women's rights and the suppression (فشار) of dissent, appealed to some Afghans tired of years of conflict and instability. The Taliban also benefited from the support of Pakistan, which saw them as a useful ally in countering the influence of India and other regional powers in Afghanistan.



## CHP 5. L 2. DIRECT INSTRUCTION

### The Present Potential

- The Use of شول، کول، / To Do

In Pashto language grammar, the present potential tense is used to indicate the possibility of performing an action in the present. It is formed by adding the suffix ۍ /-ya to the stem of the verb. The present potential tense is often used to express ability, permission, or a suggestion to do something. For example, to form the present potential tense of the verb کول / to do, we add the suffix ۍ /-ya to the stem "کول" to make "کولي", which means "can do" or "may do." This verb is used in combination with the auxiliary verb شول. The word چې / that often comes after the verb شول. However, sometimes native speakers drop the word چې in spoken language.

See examples below.

| English                                              | پښتو                                                  |
|------------------------------------------------------|-------------------------------------------------------|
| Can Khalida cook good food?<br>Yes, she can.         | خالده کولي چې ښه ډوډۍ پخه کړي؟<br>هو، هغه کولي شي.    |
| Can Khalida cook good food?<br>No, she can't.        | خالده کولي شي ښه ډوډۍ پخه کړي؟<br>نه، هغه نه شي کولي. |
| Can't you come to my house tomorrow?<br>No, I can't. | سبا نه شي کولي چې زما کور ته راشي؟<br>نه نشم کولي.    |
| Can you come to my house tomorrow?<br>Yes, I can.    | سبا کولي شي چې زما کور ته راشي؟<br>هو، کولي شم.       |

- Expressing Ability with Verbs

The past participle form of the verbs is also used to express the *ability* or *inability* to do something. As above, the verbal suffix ۍ /-ya is used in combination with infinitive form of the verb and the perfective forms of the verb شول.

The present potential forms of verbs are also used in the future tense. زه به کولي شم. / I will be able ...

See examples below.

| English                                                                      | پښتو                                              |
|------------------------------------------------------------------------------|---------------------------------------------------|
| You can/are able to go home now.                                             | ته اوس کور ته تللی شي.                            |
| I can't/am not able to meet her today.                                       | زه نن هغه ليدلي نه شم.                            |
| Are they able to break the wood?<br>No, they are not able to break the wood. | دوی لږکي ماتولي شي؟<br>نه، دوی لږکي ماتولي نه شي. |
| I will be able to go to the market.                                          | زه به کولي شم چې بازار ته لاړ شم.                 |



**Learning Activity 8.** Complete the following sentences with the appropriate present potential form of the verbs.

|                |                                          |
|----------------|------------------------------------------|
| can/help       | ۱ کولي دوی سره ._____                    |
| able to / cook | ۲ دا شي ښه ډوډۍ پخه ._____               |
| can            | ۳ هغوی چي سبا ستاسو کور ته راشي. _____   |
| can't / finish | ۴ مونږ نه کولي دا سبق سبا ته خلاص ._____ |
| can take       | ۵ احمد ډاکټر ته ._____؟                  |



**Learning Activity 9.** Put the words in correct order.

|  |                                                         |
|--|---------------------------------------------------------|
|  | ۱ دننه / زه / شم / راتلی / ؟                            |
|  | ۲ زه / احمد / نه / شم / ډاکټر / ته / بیولی / .          |
|  | ۳ نن / زه / کتابتون / نه / شم / کتابونه / وړلی / دا / . |
|  | ۴ په / دري / هغه / هم / شي / غوږلی / .                  |
|  | ۵ مونږ / بازار / اوس / ته / شو / نه / تللی / .          |



## Learning Activity 10. Conversation Practice

Work with a partner and engage in conversations using present potential. One person asks a question, the other responds. Use [Vocaroo | Online voice recorder](#) to record yourself. Then, share the link with your teacher or classmates for feedback. Look up some words using an online Pashto dictionary.

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## THE DECADE OF FOREIGN INTERVENTION AND INSURGENCY (1978-1996)

د بهرنی مداخلې او مقاومت لسیزه (۱۹۷۸-۱۹۹۶)

### CHP 5. L 2. ESSENTIAL QUESTIONS

- What were the historical and socio-political factors that led to the emergence of the Taliban in Afghanistan?

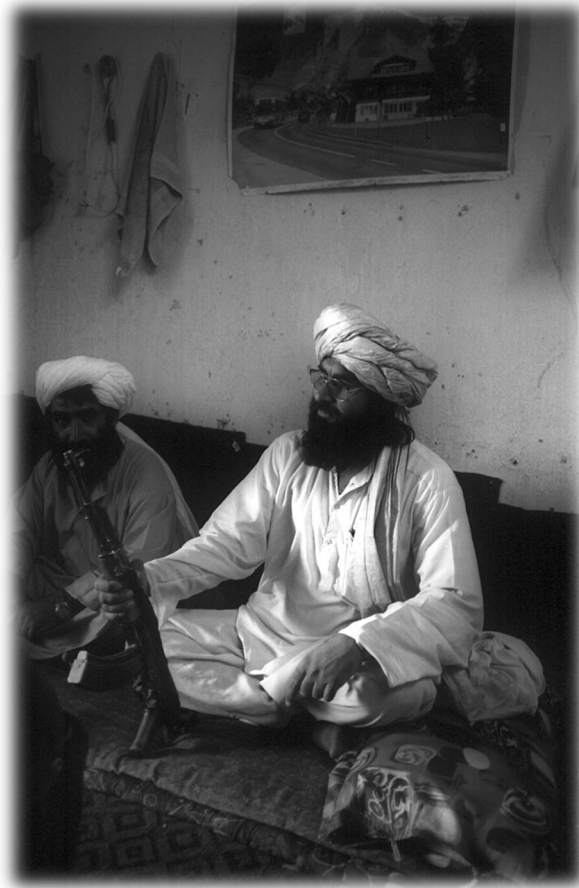


Image Source: [Wikipedia](#)



**Learning Activity 11.** Before you read the text on the next page, discuss the following question with a partner.

- What factors contributed to the Taliban's rise to power in Afghanistan, and what were the consequences of their rule on the country and the international community?



## Reading Strategies

### K-W-L Chart

Use a K-W-L graphic organizer to activate your prior knowledge, set learning goals, and reflect on what you have learned.

- The K column: In this column, write down what you already know about the topic. This helps to activate prior knowledge and provides a starting point for further learning.
- The W column: In this column, write down what you want to know or questions you have about the topic. This helps to set learning goals and encourages you to actively seek out information.
- The L column: In this column, write down what you have learned after reading or studying the topic. This helps to reflect on new information gained and reinforces the learning process.

## CHP 5. L 2. READING



**Learning Activity 12.** Read the following text and answer the T/F questions. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using a Pashto online dictionary.

### The Emergence of the Taliban

#### د طالبانو ظهور

طالبان په ۱۹۹۴م کال د افغانستان په سویل کې د یوه مهم ځواک په توګه رامنځه (ظهور) شول، د دوی لومړني ملاتړي پښتانه زده کوونکي وه چې د پاکستان په مدرسو (دیني مکتبونه) کې یې زده کړې کړې وې. دې ډلې په پیل (شروع) کې ځان د ګډوډۍ او بې قانونۍ لپاره د حل په توګه وړاندې (مطرح) کړ چې د هیواد ډیری برخه یې مشخصه (ځانګړې) کړې وه، د اسلامي قانون په سخت تفسیر (تعبیر) سره چې په افغاني ټولنه کې محافظه کار عناصر یې خوښوي. طالبانو د کندهار په ګډون د څو مهمو ښارونو او ولایتونو د مرکزونو په نیولو او د پاکستان د استخباراتي ادارې (آی-اس-آی) د ملاتړ په ترلاسه کولو سره زور و اخیست. د طالبانو ګړندۍ (چټکې) پوځي بریالوي د افغان سیاست د متناقضو ماهیتونو له امله تر سره شوې، د مختلفو جنګسالارانو او ډلو سره چې د خاورې او سرچینو د کنټرول لپاره ځنګېدې.

په ۱۹۹۶م کال کې طالبانو کابل ونيو، د ولسمشر برهان الدین رباني حکومت یې نسکور (ړنګ) کړ او د افغانستان اسلامي امارت یې جوړ کړ. طالبانو د اسلامي شریعت سخته نسخه وضعه کړه، چې په کې د ښځو پر حقونو سخت محدودیتونه، د موسیقۍ، ټلوېزیون او نورو تفریحي څیزونو بندیز (منع) او د مخالفینو ځپل (سرکوب) شامل وو. د طالبانو سخت دریزه واکمني د بشري حقونو د ډیرې سرغړونې نښه وه، د ډله ایز اعدامونه په شمول، شکنجه، او د کلتوري میراثونو ویجاړول لکه د بامیانو بودا.

د طالبانو واک ته رسېدل او د دوی وروستی واکمني په افغانستان باندې ژورې اغیزې درلودې، له نړیوالې ټولنې څخه د هیواد په انزوا او د نړیوالو تروریستي سازمانونو لکه القاعدې په وده کې مرسته وکړه.

## CHP 5. L 2. AFTER READING

### Reading Strategies

#### Summarization Exercise

What did you learn from this text?

Write a summary of the text using your own words and focusing on the main ideas and key points. Use bullet points, diagrams, or mind maps to help organize your thoughts. Then share your summary with you peers or the teacher and discuss any similarities or differences in your understanding of the text.



#### Understanding the Reading



**Learning Activity 13.** Check your understanding of the reading by choosing whether the following statements are true/صحيح (ص) or false/غلط (غ). You can look up some words using an online Pashto dictionary.

|     | Statement<br>جمله                                                                                                                                  | True صحيح<br>/ False غلط |
|-----|----------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|
| 1.  | The Taliban emerged as a significant force in northern Afghanistan in 1994.                                                                        |                          |
| 2.  | Pashtun students who had been educated in Pakistani madrasas were among the early supporters of the Taliban.                                       |                          |
| 3.  | The Taliban presented themselves as a solution to the chaos and lawlessness in Afghanistan.                                                        |                          |
| 4.  | The Taliban's strict interpretation of Islamic law appealed only to liberal elements in Afghan society.                                            |                          |
| 5.  | The Taliban received support from Pakistan's intelligence agency, the ISI.                                                                         |                          |
| 6.  | The Taliban's military successes were aided by the unity and cooperation among various warlords and factions.                                      |                          |
| 7.  | In 1996, the Taliban captured Kabul and established the Islamic Republic of Afghanistan.                                                           |                          |
| 8.  | The Taliban imposed severe restrictions on women's rights and banned music, television, and other forms of entertainment.                          |                          |
| 9.  | The Taliban's rise to power and rule had no impact on Afghanistan's isolation from the international community.                                    |                          |
| 10. | The Taliban's rule was marked by numerous human rights abuses, including mass executions, torture, and the destruction of cultural heritage sites. |                          |



**Learning Activity 14.** Work with a partner or alone. Read the article “The Emergence of the Taliban” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |



### Learning Activity 15. Check Your Understanding

Work with a partner or alone and answer the following question in Pashto, using paragraph-length discourse: *What were the main factors that contributed to the rise of the Taliban in Afghanistan during the period of 1996-2001, and how did their rule impact the country's political, economic, and social development?*

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## Learning Activity 16. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

|       |       |         |             |             |
|-------|-------|---------|-------------|-------------|
| هرکلي | ونیول | شاگردان | واک، واکمنی | سویل (جنوب) |
|-------|-------|---------|-------------|-------------|

- ۱ طالبان لومړی د افغانستان په \_\_\_\_\_ رابنکاره شول.
- ۲ دیني \_\_\_\_\_ د طالبانو لومړنۍ ملاتړ کونکي و.
- ۳ په لومړي سر کې طالبان د خلکو له \_\_\_\_\_ سره مخ شول.
- ۴ طالبانو په ۱۹۹۶ کال کې د هیواد ډیره برخه \_\_\_\_\_.
- ۵ د طالبانو \_\_\_\_\_ ته د رسیدو او د هغوی وروسته \_\_\_\_\_ په افغانستان باندې ژورې اغیزې درلودې.

## CHP 5. L 2. APPLYING KNOWLEDGE



**Learning Activity 17.** Refer to both the listening and reading passages in previous pages. Work with a partner or alone. Write a short blog post in Pashto on how Afghan insurgency evolved during this period, and what were the key turning points? Use an online Pashto dictionary to look up some words.

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## CHP 5. L 2. ANALYZING

### Comparing Cultural Perspectives



**Learning Activity 18.** Explore how the cultural background of Afghans has influenced their readiness to resist foreign interventions. Write your findings in Pashto.

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## CHP 5. L 2. EVALUATING



**Learning Activity 19.** Work with a partner or alone. Discuss some of the key challenges that emerged for Afghanistan in the aftermath of the Soviet withdrawal, and how did these challenges contribute to the country's descent into civil war. Look up some information online to enhance your knowledge.

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## Language and Culture Note 4.

### The Plights of Afghan Refugees

The decade of foreign intervention (مداخله) and insurgency (بغاوت) in Afghanistan from 1980 to 1996 resulted in a massive wave of Afghan refugees, who fled the country in search of safety and stability. During this period (په دې موده کې), millions of Afghans were displaced by the conflict, with many seeking refuge in neighboring countries such as Pakistan and Iran. The conditions in these refugee camps were often dire, with limited access to basic necessities such as food, water, and healthcare. The prolonged (اوږده) nature of the conflict and the absence of a clear endgame made it difficult for refugees to return home, and many remained in exile for years or even decades (لسيزي). Even today, the effects of this mass displacement can be felt, with many Afghan refugees still living in precarious conditions in neighboring countries or attempting to migrate to Europe or other parts of the world. The Afghan refugee crisis serves as a stark reminder of the human cost of conflict and the need for effective humanitarian (بشر دوستانه) response and refugee protection mechanisms to address the needs of displaced populations.



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## CHP 5. L 2. CREATING



**Learning Activity 20.** Create an oral presentation in Pashto to share what you have learned about the decade of foreign intervention and insurgency in Afghanistan from 1980 to 1996 and the factors that led to the emergence of the Taliban in the early 1990s. You may use images to supplement your presentation.

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**Learning Activity 21.** Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

پښتو متل

### PASHTO PROVERB

اوبه په ډانگ نه بيليري.

**Transliteration:** aobə pə dāng nə beleži.

**Literal:** A flowing stream cannot be divided by a stick.

**Meaning:** This proverb conveys that a group with strong ties cannot easily be easily divided. It also serves as a metaphor for situations where people futilely try to disrupt the natural order or impose their will on something outside their control. The proverb encourages acceptance of the natural flow of events and advises against attempting to resist or alter circumstances that are inherently beyond human control. In Pashtun culture, which is deeply connected to the land and nature, this proverb reflects the wisdom of acknowledging the limits of human power and the need to work in harmony with the forces of nature rather than attempting to overpower them.

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## CHP 5. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

| Can-Do Statement |                                                                                                                                                                                                                                                                                    | Achieved |
|------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| 1.               | I can explain the significance of the Soviet-Afghan War as a conflict in which the Soviet Union invaded Afghanistan to support the communist government that had taken power in a 1978 coup.                                                                                       |          |
| 2.               | I can describe how the Afghan resistance or mujahideen, backed by the United States, Pakistan, Saudi Arabia, and other Muslim and Western countries, fought against the Soviet Union.                                                                                              |          |
| 3.               | I can discuss how the withdrawal of Soviet troops in 1989 led to a power vacuum and the descent of Afghanistan into a civil war that lasted until 1996.                                                                                                                            |          |
| 4.               | I can explain how the civil war was marked by intense fighting between rival factions and targeting of civilians, which led to further destruction and displacement.                                                                                                               |          |
| 5                | I can describe how the rise of the Taliban in the mid-1990s was a response to the chaos and violence of the civil war, and how they quickly gained control of much of the country by imposing their strict interpretation of Islam.                                                |          |
| 6                | I can discuss the Taliban's rule after they captured Kabul, including severe restrictions on women's rights, the banning of music and other forms of entertainment, and the suppression of dissent, which contributed to the country's isolation from the international community. |          |



## CHP 5. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter by conducting IPA 5:

### Chapter Objectives:

- Understand the main idea and identify supporting details in a complex and lengthy passage about *Afghan history (1960-1996)*.
- Exchange information in conversations about *Afghan history (1960-1996)* that I have researched, using minimally cohesive paragraphs and asking a variety of questions, often across various time frames.
- Give a detailed presentation on *Afghan history (1960-1996)* that I have researched, using a few short paragraphs, often across various time frames.
- Explain how the cultural background of Afghans has influenced their readiness to resist foreign interventions.

## CHP 5. INTEGRATED PERFORMANCE ASSESSMENT (IPA) 5

**Topic:** Afghan History (1960-1996)

- **Interpretive Mode**

**Objective:** Analyze various sources to understand significant cultural, economic, and political developments in Afghanistan's history from 1960 to 1996.

**Activity:**

- Read scholarly articles, watch historical documentaries, or listen to lectures about this period in Afghan history.
- Answer guided questions such as:
  - What were the key social and economic reforms in the 1960s and 1970s?
  - How did these reforms impact Afghanistan's culture and society?
  - What were the reasons behind foreign intervention in the 1980s and early 1990s?

**Assessment:**

- Written responses to comprehension questions.
- A critical essay analyzing the evolution of the Afghan insurgency and the emergence of the Taliban.

- **Interpersonal Mode**

**Objective:** Discuss the influence of Afghanistan's historical, political, and cultural relationships with neighboring countries on its national development and regional diplomacy.

**Activity:**

- Group discussions focusing on:
  - Afghanistan's relationships with neighboring countries and their influence on national development.
  - Key turning points in the Afghan insurgency and foreign interventions.

**Assessment:**

- Participation in discussions, emphasizing your ability to articulate complex ideas and support your arguments.
- Peer feedback on language use, historical understanding, and interaction skills.

- **Presentational Mode**

**Objective:** Present a comprehensive understanding of Afghanistan's history from 1960 to 1996, focusing on cultural, economic, and political developments.

**Activity:**

- Prepare a detailed presentation covering:
  - Significant developments in Afghan history during this period.
  - The impact of social, economic, and political reforms.
  - The evolution of regional diplomacy and international relations.

**Assessment:**

- Rubric evaluating content accuracy, language use, and presentation skills.

- Self-evaluation focusing on presentation effectiveness and advanced language proficiency.
- **Peer Review and Discussion (Post-Presentational Task)**

**Objective:** Engage in reflective practice and constructive feedback.

**Activity:**

- Provide and receive feedback on presentations, focusing on content and delivery.
- Group discussion to synthesize learning and reflect on the complexities of Afghan history.

**Assessment:**

- Participation in the peer review process.
- Contribution to the discussion with insightful and respectful commentary.

## CHP 5. VOCABULARY

| English           | Transliteration | پښتو         |
|-------------------|-----------------|--------------|
| instability       | be sabāti       | بې ثباتي     |
| complex political | pečale sy āsi   | پېچلې سياسي  |
| The Golden Age    | talāi dor       | طلايي دور    |
| development       | par maxtag      | پرمختگ       |
| literate          | sawād           | سواد         |
| higher education  | lwaṛe zdākṛe    | لوړې زده کړې |
| foundation        | bansaṭ          | بنسټ         |
| industry          | san'at          | صنعت         |
| growing up        | wadə kawal      | وده کول      |
| social system     | ṭolaniz sistam  | ټولنيز سيستم |
| to change         | badlun          | بدلون        |
| being approved    | taswib kedal    | تصويب کېدل   |
| civil liberties   | madani āzādi    | مدني آزادي   |
| left politics     | kiṇ syāsāt      | کين سياست    |
| the party         | gond            | ګوند         |
| the army          | paoj            | پوځ          |
| destruction       | wr ān kedal     | وران کېدل    |
| becoming homeless | be korə kedal   | بې کوره کېدل |
| fundamentalism    | bansaṭpālāne    | بنسټپالني    |
| cause             | lāmal           | لامل         |
| occupation        | niwākgar        | نيواک گر     |
| holy war          | specalay jang   | سپېڅلي جنگ   |
| to continue       | dawām kawal     | دوام کول     |
| forward           | Par wṛānde      | پر وړاندې    |
| power vacuum      | d wākxalā       | د واک خلا    |
| warlord           | jangsālār       | جنگسالار     |
| local militia     | mahali mališə   | محلي مليشه   |
| getting full      | getting full    | ډک کېدل      |
| rival factions    | syāle ḍale      | سيالي ډلې    |
| displacement      | be zāyə kedal   | بې ځايه کېدل |

## CHAPTER SIX

شپږم څپرکی

AFGHAN HISTORY (1996-2023)

د افغانستان تاريخ (۱۹۹۶-۲۰۲۳)



## LEARNING OBJECTIVES

**I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS** (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

### ADVANCED PROFICIENCY BENCHMARK

**A. Interpretive Mode: I can** understand the main message and supporting details on a wide variety of familiar and general interest topics across various time frames from complex, organized texts that are spoken and written.

#### Chapter Objectives

- Understand the underlying message and most supporting details across major time frames in descriptive informational texts regarding *Afghan history (1996-2023)*.

**B. Interpersonal Mode: I can** maintain spontaneous spoken and written conversations and discussions across various time frames on familiar, as well as unfamiliar, concrete topics, using minimally cohesive paragraphs.

#### Chapter Objectives

- Maintain discussions on a wide variety of familiar and unfamiliar concrete topics of personal and general interest, and sometimes academic, social or professional topics, by using probing questions and providing detailed responses across major time frames regarding *Afghan history (1996-2023)*.

**C. Presentational: I can** deliver detailed and organized presentations on familiar as well as unfamiliar concrete topics, in paragraphs and using various time frames through spoken and written language.

#### Chapter Objectives

- Tell stories based on concrete experiences in academic, social, and professional topics of interest, using organized paragraphs across major time frames regarding *Afghan history (1996-2023)*.

#### D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** explain some diversity among products and practices and how it relates to perspectives.
- **Interact:** **I can** interact at a competent level in familiar and some unfamiliar contexts

#### Chapter Objectives

- Compare products and practices in my own and other cultures regarding *Afghan history (1996-2023)*.

## LESSON 1

لومړۍ درس

### THE TALIBAN RULE AND ISOLATION (1996-2001)

د طالبانو واکمني او انزوا (۱۹۹۶-۲۰۰۱)

#### CHP 6. L 1. ESSENTIAL QUESTIONS

- How did natural disasters like droughts and floods worsen the situation for Afghans during the Taliban's rule and isolation of Afghanistan, leading to widespread poverty and hunger?
- What were the significant challenges faced by millions of Afghan refugees who fled to neighboring countries, particularly Iran and Pakistan, during the Taliban's rule and isolation of Afghanistan between 1996 and 2001, and how did they cope with the harsh circumstances?



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Discuss the following question with a partner. Write down the main points on a piece of paper.

- What impact did the Taliban's oppressive policies have on Afghanistan's long-term social and economic development?

## **CHP 6. L 1. FOCUS OF THE LESSON**

In this lesson, you will examine how the Taliban's regime and Afghanistan's isolation from the world between 1996 and 2001 affected the Afghan people and the nation as a whole. Additionally, you will explore the difficulties encountered by Afghan refugees who fled the country during that time. The lesson's grammatical component will concentrate on future continuous tense and future perfect tense.

\* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of the lesson (CHP 6. L 1. Lesson Learning Checklist).



## CHP 6. L 1. INTRODUCTION



**Learning Activity 1.** As you listen to the passage about the era of political instability (1960-1979) in Afghanistan. Write down key points, main ideas, or keywords to help you stay focused and remember what you've heard. For scaffolding, synonyms of some words are provided inside brackets.



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### The Taliban Rule and Isolation (1996-2001)

#### د طالبانو واکمني او انزوا (۱۹۹۶-۲۰۰۱)

د طالبانو د واکمنۍ (اقتدار) او د ۱۹۹۶ او ۲۰۰۱ کلونو تر منځ د افغانستان د انزوا دوره یوه غمجنه دوره وه، چې د اسلامي شریعت د سخت تطبیق، د بنځو او اقلیتونو (لږکی) د حاشیې (یوې خوا ته) او د اساسي آزادیو تر پښو لاندې کولو له امله په نښه شوه. د طالبانو له خوا د اسلامي شریعت سخت تفسیر، د بنځو او لږکیو په وړاندې د دوی سیاستونو سره یوځای، پراخې نړیوالې نیوکې (انتقاد) رامنځته کړې. ډیری هیوادونو او نړیوالو سازمانونو لکه متحده ایالاتو او ملګرو ملتونو پر افغانستان بندیزونه ولګول، د سوداګرۍ او پانګونې فرصتونه یې محدود کړل.

د القاعدې په څیر د افراطي ډلو څخه د طالبانو ملاتړ افغانستان نور هم له نړیوالې ټولنې څخه گوښه کړ. د دوی د مخالفت نه زغمل (تحمل) او د بنځو په وړاندې سخت تګلارې د دې لامل شوې چې ډیری تعلیم یافته او ماهر (کار پوه) اشخاص هېواد پرېږدي، چې د پخوا په پرتله یې اقتصاد نور هم خراب کړ. په نهایت (پایله) کې د افغانستان پر اکثره خاوره د طالبانو کنټرول او له مخالفو ډلو سره د سولې له خبرو اترو څخه د هغوی انکار (ډډه) د نړیوالې ټولنې لپاره دا ستونزمنه کړې چې له افغان حکومت سره بنګیل شي او روانې شخړې (جګړې) ته د ډیپلوماتیکه حل لاره ومومي.

افغان ولس په دې موده (وخت) کې د پام وړ کړاوونه (تکلیفونه) ګاللي دي. اقتصاد د بندیزونو او د طالبانو د محدودو پالیسیو له امله زیانمن شوی و، او د وچکالۍ او سیلابونو په څیر طبیعي پېښو وضعیت خراب کړ، د پراخې بې وزلۍ (غریبي) او لوړې لامل شو.

د افغانستان پر اکثره سیمو د طالبانو کنټرول او له مخالفو ډلو سره د سولې په خبرو کې د هغوی د ګډون نه انکار د افغانانو لپاره له روانې جګړې څخه د وتلو لاره ستونزمنه کړې ده. د دې ستونزو سره سره، ډیری افغانانو د پام وړ لیوالتیا بنودلې او د سختو شرایطو سره د مقابلي لپاره یې لارې موندلې. ټولنې د یو بل د ملاتړ لپاره سره راټولې شوې، او په غیر رسمي اقتصاد کې د کوچنۍ کچې سوداګرۍ دوام درلود.

سر له دي، د طالبانو واکمني او انزوا په ټول افغانستان او ټول هیواد باندې خورا پراخي اغیزې (تاثیرات) درلودې. دا دوره هغه وخت پای ته ورسېده چې نړیوالې ټولنې د ۲۰۰۱ کال د سپټمبر د ۱۱مې له پېښو وروسته د طالبانو حکومت نسکور (چپه) کړ.

### Language and Culture Note 1.

#### The Taliban's Impact on Women's Rights in Afghanistan

The Taliban's rule between 1996 and 2001 had a significant impact (اغیزه) on the rights of Afghan women. The Taliban imposed (طالبان مسلط کړل) strict rules that forbade women from working, attending school, or leaving their homes without a male relative. This led to a sharp decline in women's education (د ښځو زده کړه) and health, with many girls forced to drop out of school and women denied access to healthcare. The Taliban's treatment of women sparked (سپک شوی) international outrage, and several countries imposed sanctions on Afghanistan in response.



## CHP 6. L 1. VOCABULARY PREPARATION

 **Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

| English          | Transliteration | پښتو          |
|------------------|-----------------|---------------|
| isolation        | anzwā           | انزوا ۱       |
| sad              | ḡamjan          | غمجن ۲        |
| to administer    | tatbiq kawal    | تطبيق كول ۳   |
| natural disaster | tabi'i pekha    | طبيعي پيښه ۴  |
| being targeted   | pə naxə kedāl   | په نښه کېدل ۵ |
| criticism        | niwakə          | نيوکه ۶       |
| to create        | rāmanjṭə kawal  | رامنځته كول ۷ |
| organization     | sāzmān          | سازمان ۸      |
| banning          | badiz lagwal    | بنديز لگول ۹  |
| investments      | pāngawane       | پانګونې ۱۰    |
| opportunity      | farsat          | فرصت ۱۱       |
| to restrict      | mahdud kawal    | محدود كول ۱۲  |
| dismissal        | goṣə kawal      | ګوښه كول ۱۳   |
| tolerate         | zḡamal          | زغمل ۱۴       |
| strategy         | taglārə         | تګلاره ۱۵     |

## Listening Strategies

### Empathetic Listening

Develop empathetic listening skills to understand and connect with the speaker's thoughts and feelings. It is a way of listening that goes beyond simply hearing what the speaker is saying but also trying to understand their perspective and empathize with their emotions. To be empathetic, you must put aside your biases, judgments, and distractions and give your full attention to the speaker. It involves asking questions, paraphrasing, and reflecting on what the speaker is saying to ensure they feel heard and understood.



**Learning Activity 3.** Match the words/phrases. Look up some words online using a Pashto online dictionary.

|                      |             |
|----------------------|-------------|
| have the opportunity | بندېزونه    |
| criticism            | تطبیق کول   |
| policies             | نیوکه       |
| growing up           | فرصت درلودل |
| giving opportunity   | فرصت ورکول  |
| to apply             | وده کول     |
| organizations        | تغلاري      |
| to restrict          | انزوا       |
| restrictions         | محدود کول   |
| isolation            | سازمانونه   |



#### Learning Activity 4. Define the words and phrases in English.

|              |            |
|--------------|------------|
| poverty      | پاليسي     |
| knock down   | زيانمن     |
| get involved | سوداگرى    |
| harmful      | بي وزلى    |
| business     | نسكور كول  |
| policy       | بنكيل كېدل |



#### Understanding the Listening



**Learning Activity 5.** Listen to the passage at the beginning of the lesson (CHP 6. L 1. INTRODUCTION) and answer the following questions. Write غ (غلط) for false and ص (صحيح) for true statements. According to the passage.

| Statement<br>جمله                                                                                                                                   | True صحيح<br>/ False غلط |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|
| The Taliban rule and isolation of Afghanistan lasted from 1996 to 2005.                                                                             |                          |
| The Taliban's interpretation of Islamic law did not attract criticism from the international community.                                             |                          |
| Sanctions imposed on Afghanistan by the United States and the United Nations did not affect trade and investment opportunities.                     |                          |
| The Taliban supported extremist groups like Al Qaeda.                                                                                               |                          |
| The Taliban encouraged dissent and supported the rights of women.                                                                                   |                          |
| The Taliban's refusal to engage in peace talks with opposition groups made it easier for the international community to find a diplomatic solution. |                          |
| The economy of Afghanistan was not affected by sanctions and restrictive policies during the Taliban rule.                                          |                          |
| Natural disasters like droughts and floods did not contribute to the worsening of poverty and hunger in Afghanistan.                                |                          |
| The Afghan people did not demonstrate resilience during the Taliban rule.                                                                           |                          |
| The Taliban rule and isolation of Afghanistan ended after the events of September 11, 2001.                                                         |                          |

## Language and Culture Note 2.

### The Impact of the Taliban's Rule on Afghanistan's Economy

The Taliban's rule had a profound (ژور) impact on Afghanistan's economy. The group's policies, which included a ban on opium cultivation (د اېينو کښت) and a crackdown on trade, led to a significant decline in the country's economic output.

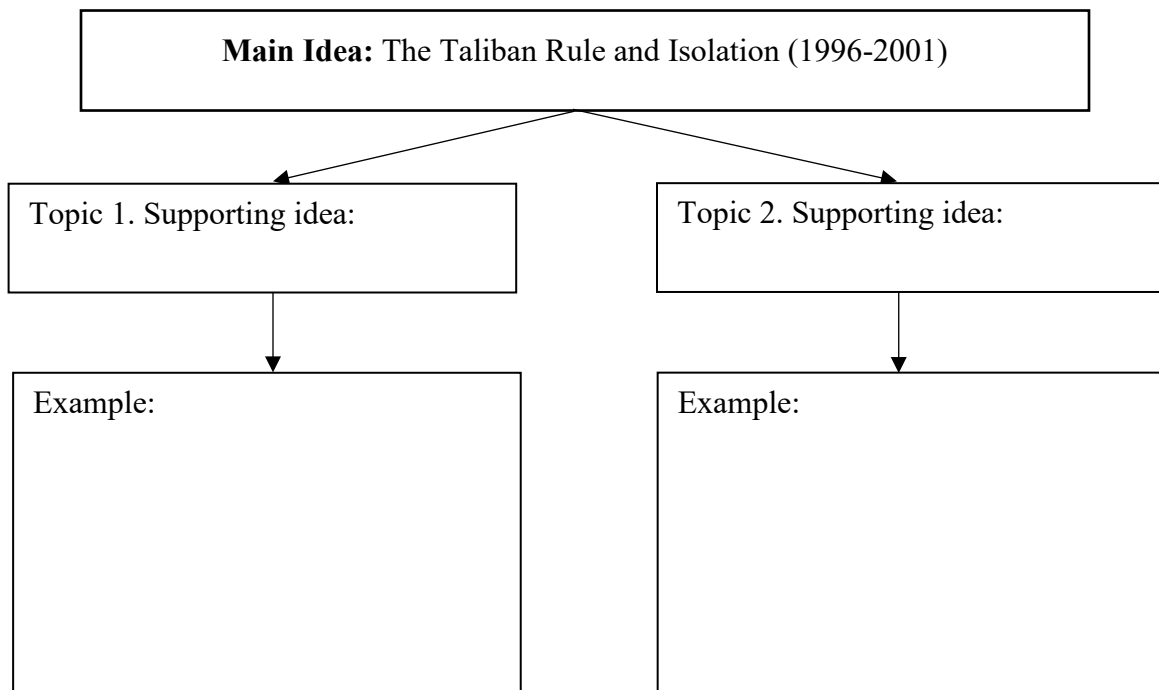
This, coupled with the isolation (انزوا) of Afghanistan from the international community, created an economic crisis that left many Afghans struggling (مبارزه) to make ends meet. The Taliban's regime relied on funding from foreign sources, including Pakistan, to sustain itself, but this support was not enough to prevent a collapse in the economy.



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### Learning Activity 6. Graphic Organizer

Listen to the passage “The Taliban Rule and Isolation (1996-2001).” Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.





**Learning Activity 7.** Work with a partner or alone. Read the passage “The Taliban Rule and Isolation (1996-2001)” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

### Language and Culture Note 3.

#### The Taliban's Impact on Afghanistan's Cultural Heritage

The Taliban's rule had a devastating (وېجاړونکې) impact on Afghanistan's cultural heritage. The group's policies, which included the destruction of an ancient (لرغونې) Buddha statue in Bamiyan, sparked international outrage and led to a significant loss of cultural artifacts.

The Taliban's regime also imposed strict rules on music and art, leading to a decline (کمیدل) in cultural expression. The fall of the Taliban regime in 2001 offered hope for the preservation and restoration of Afghanistan's cultural heritage (میراث), but ongoing conflict and instability have made this a challenging task.



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## CHP 6. L 1. DIRECT INSTRUCTION

### Future Progressive Tense

The future continuous tense, also known as the future progressive tense, is a verb tense used to describe an action or event that will be in progress at a specific time in the future. The future continuous tense in Pashto is very similar to simple future tense. See examples below:

|                                       |                            |
|---------------------------------------|----------------------------|
| I will be playing soccer.             | زه به فوتبال لوبې کوم.     |
| She will be watching a movie.         | هغه به فلم گوري.           |
| They will be going to the university. | دوی به پوهنتون ته روان وي. |

### Future Perfect Tense

The future perfect tense is a verb tense used to describe an action or event that will be completed at some point in the future before another action or event takes place. It is formed using the auxiliary verb "will" or "shall" followed by "have" and the past participle of the main verb.

Future Perfect in Pashto is formed by به [future marker] + future perfect [participle form of the verb] + to be.

#### Note:

- The participle form of regular verbs such as چلول or رسېدل is formed by adding ې for feminine and ى for masculine to the main verb. The auxiliary *to be* is conjugated according to subject pronoun. For example: چلولې / چلولي / رسېدلې / رسېدلي.

| English                |           | Singular                                    | Plural                                       |
|------------------------|-----------|---------------------------------------------|----------------------------------------------|
| 1 <sup>st</sup> person | Masculine | زه به رسېدلى يم.<br>I will have reached     | موږ به رسېدلي يو.<br>We will have reached.   |
|                        | Feminine  | زه به رسېدلې يم.<br>I will have reached.    | موږ به رسېدلې يو.<br>We will have reached.   |
| 2 <sup>nd</sup> person | Masculine | ته به رسېدلى يې.<br>You will have reached.  | تاسې به رسېدلي يئ.<br>You will have reached. |
|                        | Feminine  | ته به رسېدلې يې.<br>You will have reached.  | تاسې به رسېدلې يې.<br>You will have reached. |
| 3 <sup>rd</sup> person | Masculine | هغه به رسېدلى يې.<br>He will have reached.  | دوی به رسېدلي يې.<br>They will have reached. |
|                        | Feminine  | هغه به رسېدلې يې.<br>She will have reached. | دوی به رسېدلې يې.<br>They will have reached. |



- The participle form of verbs which their infinitive form is made with the suffix **ول** such as **جوړول** is made by changing the **ول** to **کړی/کړی**. The auxiliary *to be* takes only one form for all subject pronouns (وي). See examples for the verb **جوړول** / *to make*.

**Note:** That the pronouns are in oblique form.

| English                |           | Singular                                     | Plural                                        |
|------------------------|-----------|----------------------------------------------|-----------------------------------------------|
| 1 <sup>st</sup> person | Masculine | ما به جوړ کړي وي.<br>I will have made it     | مونږ به جوړ کړي وي.<br>We will have made it.  |
|                        | Feminine  | ما به جوړ کړي وي.<br>I will have made it.    | مونږ به جوړ کړي وي.<br>We will have made it.  |
| 2 <sup>nd</sup> person | Masculine | تا به جوړ کړي وي.<br>You will have made it.  | تاسو به جوړ کړي وي.<br>You will have made it. |
|                        | Feminine  | تا به جوړ کړي وي.<br>You will have made it.  | تاسو به جوړ کړي وي.<br>You will have made it. |
| 3 <sup>rd</sup> person | Masculine | هغه به جوړ کړي وي.<br>He will have made it.  | دوی به جوړ کړي وي.<br>They will have made it. |
|                        | Feminine  | هغې به جوړ کړي وي.<br>She will have made it. | دوی به جوړ کړي وي.<br>They will have made it. |



**Learning Activity 8.** Complete the following sentences with appropriate forms of the verbs.

۱ جگړې به هېواد \_\_\_\_\_ . (وېجاړول)

۲ دوی به ډېر خلک \_\_\_\_\_ . (وژل)

۳ مخکې د ژمي نه، هغوی به کابل ته \_\_\_\_\_ . (تلل)

۴ افغان دولت به په راتلونکې کې د بیان ازادي \_\_\_\_\_ . (تطبيق کول)

۵ نړيواله ټولنه به په ځينې ملکونو کې بنديزونه \_\_\_\_\_ . (لگول)



### Learning Activity 9. Put the words in correct order.

|   |                                                                                               |
|---|-----------------------------------------------------------------------------------------------|
| ۱ | د / افغانستان / د ۹۰ کلونو / تجربه/ کي / انزوا / کړې / ده / .<br>_____                        |
| ۲ | ولس / افغان / دېرې / گاللي / دي / کړاوونه / .<br>_____                                        |
| ۳ | افغانان / به / د / شرايطو / سختو / سره / مقابلې / د / لپاره / موندلې / لارې / وي / .<br>_____ |
| ۴ | انزوا / ټول / په / باندې / هېواد / اغيزې / پراخې / وې / درلودلې / .<br>_____                  |
| ۵ | افغانستان / به / د / شخړې / روانې / ته / ديپلوماتيکه / لاره / پيدا کړې / وي / .<br>_____      |



### Learning Activity 10. Conversation Practice

Work with a partner and engage in conversations using future progressive and perfect tenses. Use [Vocaroo | Online voice recorder](#) to record yourself. Then, share the link with your teacher or classmates for feedback. Look up some words using an online Pashto dictionary.

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## THE TALIBAN RULE AND ISOLATION (1996-2001)

د طالبانو واکمني او انزوا (۱۹۹۶-۲۰۰۱)

### CHP 6. L 1. ESSENTIAL QUESTIONS

- What were the causes and consequences of the Afghan refugee crisis during the Taliban's rule from 1996 to 2001?



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**Learning Activity 11.** Before you read the text on the next page, discuss the following question with a partner.



- What are some major challenges refugees face in a host country, and how do they cope with them?

## Reading Strategies

### Generating Questions

Based on your preview of the text and your prior knowledge, come up with questions you have about the text. What information do you want to learn? What aspects of the topic are you curious about?

## CHP 6. L 1. READING



**Learning Activity 12.** Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using an online dictionary.

### Refugee Crisis

#### د کډوالو بحران

د طالبانو د واکمنۍ (حکمراني) او د ۱۹۹۶ او ۲۰۰۱ کلونو ترمنځ د افغانستان د انزوا پر مهال په میلیونونو افغانان ګاونډيو (همسايه) هېوادونو په ځانګړې (خاص) توګه ايران او پاکستان ته کډه شول (وکوچېدل).

د کډوالو لپاره د ملګرو ملتونو عالي کمېشنري راپور ورکړی چې د ۱۹۹۶ او ۲۰۰۱ کلونو ترمنځ له ۶ ملیون څخه ډیر افغانان بې ځايه شوي چې دا په نړۍ کې د کډوالو ترټولو لوی بحران (فاجعه) دی. دا کډوال د یو لړ مهمو ننگونو (مشکلات) سره مخ وو، په شمول د خوړو، اوبو، سرپناه (کور) او طبي پاملرنې (صحي درملنې) ته ناکافي لاس رسی.

په ايران کې، ډیری کډوال له تبعیض سره مخ وو او لومړنيو خدماتو ته لاس رسي له ستونزو سره مخ وه. په همدې حال کې د پاکستان حکومت د کډوالو پر تګ راتګ محدودیتونه لګولي او هغه کسان یې ایستلي چې په غیر قانوني توګه دغه هېواد ته داخل شوي دي.

د دې ستونزو سره سره، ډیری افغان مهاجرینو د غیر رسمي اقتصادي فعالیتونو او د کډوالو په ټولنو کې د بنسټیزو (بنیادي) خدماتو د وړاندې کولو په ګډون د ځان او خپلو کورنیو د ملاتړ لپاره لارې موندلې دي. نړیوالې ټولنې او بشردوستانه سازمانونو (موسسو) په ايران او پاکستان کې له افغان کډوالو سره د خوراکي توکو (شیانو)، سرپناه او روغتیا ساتنې په ګډون د پام وړ مرستې کړې، خو ګڼې ننگونې (مشکلات) پاتې دي.

په ۲۰۰۱ کال کې د طالبانو له نسکورېدو او په افغانستان کې د نوي حکومت له جوړېدو وروسته په دواړو هېوادونو کې د افغان کډوالو وضعیت ښه شو، خو په افغانستان کې د روان تاوتریخوالي (تشدد) او بې ثباتۍ (نا امنی) په ګډون د پام وړ ننگونې دوام لري.

## CHP 6. L 1. AFTER READING

### Reading Strategies

#### Extending the Text

Research related topics or explore other sources to deepen your understanding of the subject matter. What additional information can you find that expands on the ideas presented in the text?



#### Understanding the Reading



**Learning Activity 13.** Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up some words using an online Pashto dictionary.

| Statement<br>جمله |                                                                                                                | True صحیح<br>/ False غلط |
|-------------------|----------------------------------------------------------------------------------------------------------------|--------------------------|
| 1.                | Millions of Afghans fled the country to neighboring countries during the Taliban's rule.                       |                          |
| 2.                | The UNHCR reported that over 3 million Afghans were displaced between 1996 and 2001.                           |                          |
| 3.                | Afghan refugees faced a range of challenges including inadequate access to basic necessities.                  |                          |
| 4.                | In Iran, refugees faced no discrimination and had easy access to basic services.                               |                          |
| 5.                | The Pakistani government welcomed refugees and allowed them free movement within the country.                  |                          |
| 6.                | Many Afghan refugees found ways to support themselves and their families through informal economic activities. |                          |
| 7.                | International organizations provided no assistance to Afghan refugees in Iran and Pakistan.                    |                          |
| 8.                | The situation for Afghan refugees in both countries improved after the fall of the Taliban.                    |                          |
| 9.                | A new government was established in Afghanistan after the fall of the Taliban.                                 |                          |
| 10.               | There were no significant challenges for Afghan refugees after the fall of the Taliban.                        |                          |



**Learning Activity 14.** Work with a partner or alone. Read the article “Refugee Crisis” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |



### Learning Activity 15. Check Your Understanding

Work with a partner or alone and answer the following question in Pashto, using paragraph-length discourse: *What are some of the ongoing challenges faced by Afghan refugees in neighboring countries today, and what steps can be taken to address these challenges?*

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## Learning Activity 16. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

|         |       |         |       |      |
|---------|-------|---------|-------|------|
| اقتصادي | کډوال | محدودیت | انزوا | جگړه |
|---------|-------|---------|-------|------|

۱. ډېرې افغان مهاجرینو غیر رسمي \_\_\_\_\_ فعالیتونه درلودل.

۲. د ځینې افغان کډوالو پر تگ راتګ \_\_\_\_\_ شتون درلود.

۳. د \_\_\_\_\_ له امله ګڼ شمېر افغانانو خپل هیواد پرېښود.

۴. د طالبانو د واکمنۍ پر مهال افغانستان په \_\_\_\_\_ و.

۵. افغان \_\_\_\_\_ لا هم د پام وړ ستونزې لري.

## CHP 6. L 1. APPLYING KNOWLEDGE



**Learning Activity 17.** Refer to both “The Taliban Rule and Isolation” and “Refugee Crisis” passages. Work with a partner or alone. Write a short blog post in Pashto highlighting the significance of each article. Also, mention if anything in the passage has surprised you. Use an online Pashto dictionary to look up some words.

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## CHP 6. L 1. ANALYZING

### Comparing Cultural Perspectives



**Learning Activity 18.** Compare the Afghan refugee crisis with any other refugee crisis. What similarities and differences do you notice? Write your findings in Pashto.

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## CHP 6. L 1. EVALUATING



**Learning Activity 19.** Work with a partner or alone. Describe the social and economic impacts of the Taliban's rule and isolation policies on Afghanistan and its people between 1996 and 2001? Look up some information online to enhance your knowledge.

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### Language and Culture Note 4.

## Afghan Refugee Crises

The Taliban's rule and Afghanistan's isolation (انزوا) from the world between 1996 and 2001 led to a significant increase in the number of Afghan refugees. Many fled to neighboring (گاوندى) countries, such as Pakistan and Iran, to escape the Taliban's regime and the economic crisis. Afghan refugees faced a range of challenges, including discrimination (تبعيض) and limited access to basic services. Many were forced to live in overcrowded and unsanitary conditions, with little access to healthcare (روغتيايى) (پاملرنه), education, or employment opportunities.



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## CHP 6. L 1. CREATING



**Learning Activity 20.** Create an information sheet in Pashto. Discuss how did the Taliban's policies towards women during their rule and isolation of Afghanistan affect their social status and rights?

[illegible]



**Learning Activity 21.** Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

پښتو متل

### PASHTO PROVERB

لمر په دوو ګوتو نه پټیږي

**Transliteration:** lmar pə dwə goto nə pateži.

**Literal:** The sun cannot be hidden by two fingers.

**Meaning:** This proverb conveys a message of the undeniable of truth and the inability to conceal something that is clearly evident or widely known. The proverb implies that no matter how hard one tries to hide the truth or deceive others, certain facts or realities will always remain visible and apparent to everyone. It serves as a reminder that dishonesty or deceit are ultimately futile, as the reality will inevitably be revealed. The proverb encourages honesty, transparency, and facing the truth. In Pashtun culture, which places great importance on integrity and honor, this proverb reflects the value of truthfulness and the consequences of trying to hide or manipulate the truth.

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## CHP 6. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

| Can-Do Statement |                                                                                                                                                                                                                                                                                                                        | Achieved |
|------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| 1.               | I can understand the main ideas and key details of the text about the Taliban rule and isolation of Afghanistan between 1996 and 2001, including the impact of their oppressive policies towards women and minorities, the imposition of Islamic law, and the resulting international sanctions and refugee crisis.    |          |
| 2.               | I can make inferences about the impact of the Taliban's rule on Afghanistan's economy, society, and international relations, including the challenges faced by Afghan refugees in neighboring countries and the resilience demonstrated by Afghan communities during this difficult time.                              |          |
| 3.               | I can express my opinions and reactions to the text about the Taliban rule and isolation of Afghanistan between 1996 and 2001, including my feelings of empathy and concern for the Afghan people who endured significant hardship during this time.                                                                   |          |
| 4.               | I can engage in conversations with others about the impact of the Taliban's rule on Afghanistan and its people, including the challenges faced by Afghan refugees in neighboring countries and the efforts of the international community and humanitarian organizations to provide assistance.                        |          |
| 5.               | I can write a summary of the key ideas and details of the text about the Taliban rule and isolation of Afghanistan between 1996 and 2001, including the impact of their oppressive policies towards women and minorities, the imposition of Islamic law, and the resulting international sanctions and refugee crisis. |          |
| 6.               | I can create a presentation about the impact of the Taliban's rule on Afghanistan's economy, society, and international relations, including the challenges faced by Afghan refugees in neighboring countries and the resilience demonstrated by Afghan communities during this difficult time.                        |          |

## LESSON 2

دوهم درس

### THE ERA OF DEMOCRACY (2001-2023)

د ډيموکراسۍ دوره (۲۰۲۳-۲۰۰۱)

#### CHP 6. L 2. ESSENTIAL QUESTIONS

- How did the implementation of democratic institutions and processes impact the political landscape of Afghanistan during this era?
- How has the Taliban's return affected the political and social landscape of Afghanistan, particularly in relation to democracy?



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Discuss the following question with a partner. Write down the main points on a piece of paper.

- To what extent were the democratic gains made in Afghanistan during the 2001-2021 era able to strengthen the country's institutions and build a sustainable democratic culture?

## **CHP 6. L 2. FOCUS OF THE LESSON**

In this lesson, you will analyze the key events and factors that shaped the era of democracy (2001-2023) in Afghanistan, and evaluate its impact on the country's political, social, and economic development. The lesson's grammatical component will concentrate on future perfect progressive tense.

\* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of the lesson (CHP 6. L 2. Lesson Learning Checklist).

## CHP 6. L 2. INTRODUCTION

 **Learning Activity 1.** As you listen to the passage about the era of democracy (2001-2021) in Afghanistan. Write down key points, main ideas, or keywords to help you stay focused and remember what you've heard. For scaffolding, synonyms of some words are provided inside brackets.



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### The Era of Democracy (2001-2021)

#### د ډیموکراسۍ (آزادۍ) دوره (۲۰۰۱-۲۰۲۱)

د طالبانو د رژیم (دولت) په ځواب کې چې د ۱۹۹۰ لسیزې په نیمایي کې یې په افغانستان کې واک (اختیار) ترلاسه کړ، په ۲۰۰۱ کال کې د ډیموکراتیک حکومت رامنځته کولو هدف دا و چې افراطي (سخت درېز) ډله (ګروپ) له واک (قدرت) څخه لرې کړي او یو داسې حکومت رامنځته کړي چې خپلو اتباعو (ولس) ته ځواب ویونکی وي. دا د نوي اساسي قانون د رامنځته کېدو، د جمهوري ریاست د نظام، دوه اړخیزه مقننه قوه، یوه خپلواکه قضایه قوه، د آزادو مطبوعاتو او په محلي او ملي کچه د منظمو ټاکنو (انتخابات) د پلي کېدو لامل (سبب) شو.

د دغو بدلونونو موخه (هدف) د بشري حقونو، د قانون حاکمیت او د منابعو (زیرمو) مساوي ویش او په هیواد کې د فساد او استبداد (ظلم) د کمولو په ترڅ کې د مدني ټولنې د پیاوړتیا په موخه وه. د دې اصالحاتو پلي کول د افغانانو په ژوند، په ځانګړې توګه د ښځو په ژوند باندې د پام وړ اغیزه درلوده، چې د طالبانو په واکمنۍ کې یې خپل ډیری حقونه له لاسه ورکړي، لکه تعلیم، کار او سیاسي ګډون. نوي حکومت د عامو افغانانو د اقتصادي او ټولنیزو شرایطو د ښه والي په موخه د روغتیايي خدمتونو، ښوونې او روزنې او زیربناوو د ښه والي لپاره پروګرامونه جوړ کړل.

د مخالفو ډلو سره د جګړې، اداري فساد او توکمیزو (قومي) تاوتریخوالو په څیر د روانو ننګونو (مشکلات) سره سره، د ۲۰۰۱-۲۰۲۱ کلونو د ډیموکراسۍ دوره د ډیری افغانانو او نړیوالې ټولنې لخوا د یو مثبت ګام په توګه لیدل کیږي.

په هر صورت، د طالبانو وروستي بېرته راستنېدل او له ۲۰۲۱ راهيسې سياسي ليرېد (انتقال) گواښ کوي چې دا لاسته راوړنې به له مينځه يوسي او په افغانستان کې د ديموکراسۍ راتلونکي ناڅرگنده کړي.

## Language and Culture Note 1.

### The Era of Democracy Between 2001-2021

The era (دوره) of Democracy in Afghanistan was marked by significant (د پام وړ) achievements in various fields. The establishment of a democratic system of governance in Afghanistan was a significant accomplishment (لاسته راوړنه), providing the Afghan people with the opportunity to participate in the democratic process and elect their representatives. The Afghan constitution (اساسي قانون), which was adopted in 2004, enshrined basic rights and freedoms for all citizens, including the right to vote and freedom of speech. In the education sector, there was a significant increase in school enrolment, with millions of children, including girls, receiving an education for the first time. Afghanistan also saw significant improvements in healthcare, with the establishment (تاسيس) of new hospitals and clinics across the country, improving access to healthcare services for millions of people. Economic growth and development were also achieved, with the establishment of new businesses and infrastructure (زيربنا) projects creating jobs and boosting the economy. Despite the challenges and setbacks, the era of Democracy in Afghanistan made significant progress towards building a more democratic, stable, and prosperous country.



President Hamid Karzai at the 2011 Afghan Independence Day in Kabul  
Image Source: [Wikipedia](#) By Master Sgt. Michael O'Connor



## CHP 6. L 2. VOCABULARY PREPARATION



**Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

| English                 | Transliteration  | پښتو              |
|-------------------------|------------------|-------------------|
| regime                  | ražim            | رژیم ۱            |
| aim / purpose           | hadaf/moxə       | هدف / موخه ۲      |
| republican              | jamhori          | جمهوري ۳          |
| removal                 | lere kawal       | لیرې کول ۴        |
| create                  | rāmanjta kawal   | رامنځته کول ۵     |
| citizens                | atbā'            | اتباع ۶           |
| respondent              | ǰwāb wyonky      | ځواب ویونکی ۷     |
| the system              | nazām            | نظام ۸            |
| legislature             | maqanana qoə     | مقننه قوه ۹       |
| political participation | syāsi gaḍun      | سیاسي گډون ۱۰     |
| equal distribution      | masāwi weš       | مساوي ویش ۱۱      |
| corruption              | fasād            | فساد ۱۲           |
| tyranny                 | astabdād         | استبداد ۱۳        |
| civil society           | madani ɬolanə    | مدني ټولنه ۱۴     |
| education and training  | šowane aw rozane | ښوونې او روزنې ۱۵ |



## Listening Strategies

### Empathetic Listening

Develop empathetic listening skills to understand and connect with the speaker's thoughts and feelings. It is a way of listening that goes beyond simply hearing what the speaker is saying but also trying to understand their perspective and empathize with their emotions. To be empathetic, you must put aside your biases, judgments, and distractions and give your full attention to the speaker. It involves asking questions, paraphrasing, and reflecting on what the speaker is saying to ensure they feel heard and understood.



**Learning Activity 3.** Match the words/phrases. Look up some words online using a Pashto online dictionary.

|                         |                |
|-------------------------|----------------|
| corruption              | رژیم           |
| civil society           | جمهوريت        |
| political participation | سياسي نظام     |
| republic                | سياسي گډون     |
| the suspect             | فساد           |
| political system        | مدني ټولنه     |
| international community | نړيواله ټولنه  |
| human rights            | شکمن           |
| inclusive government    | بشري حقونه     |
| regime                  | ټول شمول حکومت |



#### Learning Activity 4. Define the words and phrases in English.

|                           |                 |
|---------------------------|-----------------|
| administrative corruption | راتگ            |
| resources                 | حاکمیت          |
| personnel                 | منابع           |
| sovereignty               | اداري فساد      |
| coalition forces          | پرسونل          |
| arrival                   | آیتلافي خواکونه |



#### Understanding the Listening



**Learning Activity 5.** Listen to the passage at the beginning of the lesson (CHP 6. L 2. INTRODUCTION) and answer the following questions. Write غ (غلط) for false and ص (صحیح) for true statements. According to the passage:

| Statement<br>جمله |                                                                                                                                                                     | True صحیح<br>/ False غلط |
|-------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|
| 1                 | The Taliban took over Afghanistan in the mid-1990s.                                                                                                                 |                          |
| 2                 | The establishment of a democratic government aimed to remove the Taliban from power.                                                                                |                          |
| 3                 | The new constitution established a presidential system of government in Afghanistan.                                                                                |                          |
| 4                 | The Afghan judiciary became independent after the democratic reforms.                                                                                               |                          |
| 5                 | The Afghan press was allowed to operate freely under the democratic government.                                                                                     |                          |
| 6                 | Regular elections were held at the national and local levels in Afghanistan after the democratic reforms.                                                           |                          |
| 7                 | The democratic reforms aimed to empower civil society and reduce corruption in Afghanistan.                                                                         |                          |
| 8                 | Women in Afghanistan regained their lost rights under the Taliban after the democratic reforms.                                                                     |                          |
| 9                 | The government established programs to improve healthcare, education, and infrastructure aimed at improving the economic and social conditions of ordinary Afghans. |                          |
| 10                | The return of the Taliban and the political transition since 2021 threaten to undo the gains made in Afghanistan's democracy.                                       |                          |

## Language and Culture Note 2.

### Elections

Several presidential (څو ولسمشريزي) and parliamentary elections marked the period between 2001 and 2021 in Afghanistan. The first presidential election (ولسمشريزي ټاکنې) in Afghanistan was held in 2004, which was followed by subsequent presidential elections in 2009, 2014, and 2019. Similarly, parliamentary elections were held in 2005, 2010, and 2018. While allegations of fraud and irregularities (بي نظمۍ) marred these elections, they represented a significant step toward establishing a democratic system of governance in Afghanistan. The Afghan people had the opportunity to participate in the democratic process and elect their representatives.



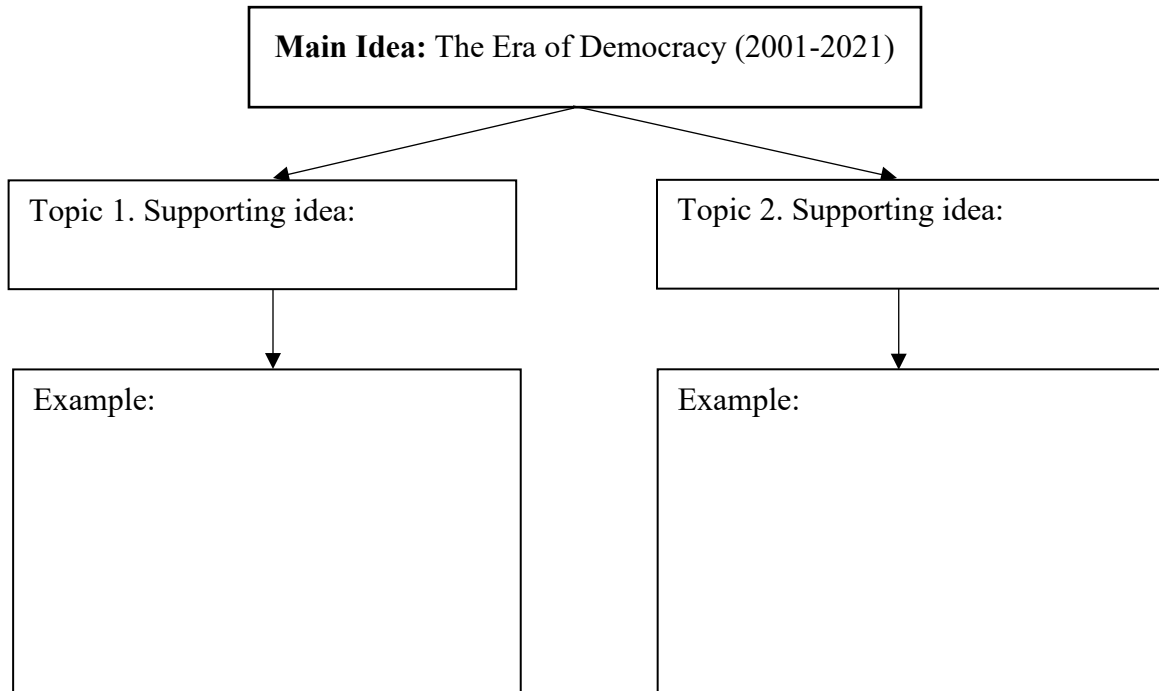
Image: [Wikimedia](#)

In 2014, following a disputed presidential election, the formation of a unity government was agreed upon between the two presidential candidates, Ashraf Ghani and Abdullah Abdullah. The power-sharing agreement saw Ashraf Ghani elected as president while Abdullah Abdullah was appointed as the chief executive (اجرائيه رييس) officer of the government. The unity government aimed to address the political crisis in the country and bring together different factions and ethnic groups. However, the unity government faced several challenges, including a deteriorating (خراپېدل) security situation, corruption, and disagreements between the two leaders.



## Learning Activity 6. Graphic Organizer

Listen to the passage “The Era of Democracy (2001-2021).” Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



**Learning Activity 7.** Work with a partner or alone. Read the passage “The Era of Democracy (2001-2021)” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

## CHP 6. L 2. DIRECT INSTRUCTION

### • Future Perfect Progressive Tense

The Future Progressive Tense refers to an action that will be ongoing at a specified time in the future. It is formed by using the auxiliary verb "will" be followed by the present participle of the main verb (e.g., "I will be running a marathon next month").

In Pashto, this tense is exactly like the Future Perfect Tense that was explained in CHP 6. L 1. See examples below:

#### Regular verb

| English                |           | Singular                                    | Plural                                       |
|------------------------|-----------|---------------------------------------------|----------------------------------------------|
| 1 <sup>st</sup> person | Masculine | زه به رسېدلی يم.<br>I will have reached     | مونږ به رسېدلي يو.<br>We will have reached.  |
|                        | Feminine  | زه به رسېدلي يمه.<br>I will have reached.   | مونږ به رسېدلي يو.<br>We will have reached.  |
| 2 <sup>nd</sup> person | Masculine | ته به رسېدلی يی.<br>You will have reached.  | تاسې به رسېدلي یی.<br>You will have reached. |
|                        | Feminine  | ته به رسېدلي یی.<br>You will have reached.  | تاسې به رسېدلي یی.<br>You will have reached. |
| 3 <sup>rd</sup> person | Masculine | هغه به رسېدلی یی.<br>He will have reached.  | دوی به رسېدلي یی.<br>They will have reached. |
|                        | Feminine  | هغه به رسېدلي یی.<br>She will have reached. | دوی به رسېدلي یی.<br>They will have reached. |

#### Verbs which their infinitive form is made with the suffix ډول

| English                |           | Singular                                     | Plural                                        |
|------------------------|-----------|----------------------------------------------|-----------------------------------------------|
| 1 <sup>st</sup> person | Masculine | ما به جوړ کړې وي.<br>I will have made it     | مونږ به جوړ کړې وي.<br>We will have made it.  |
|                        | Feminine  | ما به جوړ کړې وي.<br>I will have made it.    | مونږ به جوړ کړې وي.<br>We will have made it.  |
| 2 <sup>nd</sup> person | Masculine | تا به جوړ کړې وي.<br>You will have made it.  | تاسو به جوړ کړې وي.<br>You will have made it. |
|                        | Feminine  | تا به جوړ کړې وي.<br>You will have made it.  | تاسو به جوړ کړې وي.<br>You will have made it. |
| 3 <sup>rd</sup> person | Masculine | هغه به جوړ کړې وي.<br>He will have made it.  | دوی به جوړ کړې وي.<br>They will have made it. |
|                        | Feminine  | هغې به جوړ کړې وي.<br>She will have made it. | دوی به جوړ کړې وي.<br>They will have made it. |

## • Future in the Past Progressive Tense

The Future in the Past Progressive, also known as the Past Future Progressive or the Future Continuous in the Past, is a grammatical form used to describe an ongoing action that was expected or planned to happen at a specific time in the Past.

The Future in the Past Progressive is often used in reported speech or in situations where a person is recalling a past event and describing what they believed would happen in the future at that time (e.g., "She said she would be working late tonight" or "I thought he was going to be cooking dinner when I arrived").

See some examples in Pashto.

### Regular Verbs:

**Note:** (1) Subject pronoun is used in the oblique form. (2) The verb agrees with the direct object. (3) The last letter of the verb (ل) is changed to (ي / وې).

| English                |           | Singular                                                                                                                    | Plural                                                                                                                       |
|------------------------|-----------|-----------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------|
| 1 <sup>st</sup> person | Masculine | ما فکر کوه کله چې زه ورسیدم هغه به د ماښام ډوډۍ پخوي.<br>I thought he was going to be cooking dinner when I arrived.        | مونږ فکر کوه کله چې مونږ ورسیدو هغه به د ماښام ډوډۍ پخوي.<br>We thought he was going to be cooking dinner when we arrived.   |
|                        | Feminine  | ما فکر کوه کله چې زه ورسیدمه هغه به د ماښام ډوډۍ پخوي.<br>I thought he was going to be cooking dinner when I arrived.       | مونږ فکر کوه کله چې مونږ ورسیدو هغه به د ماښام ډوډۍ پخوي.<br>We thought he was going to be cooking dinner when I arrived.    |
| 2 <sup>nd</sup> person | Masculine | تا فکر کوه کله چې ته ورسیدی هغه به د ماښام ډوډۍ پخوي.<br>You thought he was going to be cooking dinner when you arrived.    | تاسو فکر کوه کله چې تاسې ورسیدئ هغه به د ماښام ډوډۍ پخوي.<br>You thought he was going to be cooking dinner when you arrived. |
|                        | Feminine  | تا فکر کوه کله چې ته ورسیدی هغه به د ماښام ډوډۍ پخوي.<br>You thought he was going to be cooking dinner when you arrived.    | تاسو فکر کوه کله چې تاسې ورسیدئ هغه به د ماښام ډوډۍ پخوي.<br>You thought he was going to be cooking dinner when you arrived. |
| 3 <sup>rd</sup> person | Masculine | هغه فکر کوه کله چې هغه ورسیده هغه به د ماښام ډوډۍ پخوي.<br>He thought he was going to be cooking dinner when he arrived.    | دوی فکر کوه کله چې دوی ورسیدي هغه به د ماښام ډوډۍ پخوي.<br>They thought he was going to be cooking dinner when they arrived. |
|                        | Feminine  | هغې فکر کاهه کله چې هغه ورسیده هغه به د ماښام ډوډۍ پخوي.<br>She thought he was going to be cooking dinner when She arrived. | دوی فکر کوه کله چې دوی ورسیدي هغه به د ماښام ډوډۍ پخوي.<br>They thought he was going to be cooking dinner when they arrived. |

## Verbs which their infinitive form is made with the suffix ڄول

**Note:** (1) Subject pronoun is used in the oblique form. (2) The verb agrees with the direct object.  
(3) The last letter of the verb (ڄ) is changed to (ڀڄي وي).

| English                |           | Singular                                                                                                                | Plural                                                                                                                     |
|------------------------|-----------|-------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------|
| 1 <sup>st</sup> person | Masculine | ما فکر کوه کله چي زه ورسيدم هغه به موٽر جوړ کړي وي.<br>I thought he was going to be fixing the car when I arrived.      | مونږ فکر کوه کله چي مونږ ورسيدو هغه به موٽر جوړ کړي وي.<br>We thought he was going to be fixing the car when we arrived.   |
|                        | Feminine  | ما فکر کوه کله چي زه ورسيدمه هغه به موٽر جوړ کړي وي.<br>I thought he was going to be fixing the car when I arrived.     | مونږ فکر کوه کله چي مونږ ورسيدو هغه به موٽر جوړ کړي وي.<br>We thought he was going to be fixing the car when we arrived.   |
| 2 <sup>nd</sup> person | Masculine | تا فکر کوه کله چي ته ورسيدې هغه به موٽر جوړ کړي وي.<br>You thought he was going to be fixing the car when you arrived.  | تاسو فکر کوه کله چي تاسي ورسيدئ هغه به موٽر جوړ کړي وي.<br>You thought he was going to be fixing the car when you arrived. |
|                        | Feminine  | تا فکر کوه کله چي ته ورسيدې هغه به موٽر جوړ کړي وي.<br>You thought he was going to be fixing the car when you arrived.  | تاسو فکر کوه کله چي تاسي ورسيدئ هغه به موٽر جوړ کړي وي.<br>You thought he was going to be fixing the car when you arrived. |
| 3 <sup>rd</sup> person | Masculine | هغه فکر کوه کله چي هغه ورسيد هغه به موٽر جوړ کړي وي.<br>He thought he was going to be fixing the car when he arrived.   | دوی فکر کوه کله چي دوی ورسيدئ هغه به موٽر جوړ کړي وي.<br>They thought he was going to be fixing the car when they arrived. |
|                        | Feminine  | هغې فکر کوه کله چي هغه ورسيد هغه به موٽر جوړ کړي وي.<br>She thought he was going to be fixing the car when she arrived. | دوی فکر کوه کله چي دوی ورسيدئ هغه به موٽر جوړ کړي وي.<br>They thought he was going to be fixing the car when they arrived. |



**Learning Activity 8.** Complete the following sentences with appropriate forms of the verbs.

|   |                                                      |          |
|---|------------------------------------------------------|----------|
| ۱ | هغه به ډوډۍ _____.                                   | (تیارول) |
| ۲ | تا به خواړه _____.                                   | (خوړل)   |
| ۳ | باران به _____.                                      | (ورېدل)  |
| ۴ | دوی اټکل کوه کله چې دوی وگوري هغې به _____.          | (تلل)    |
| ۵ | ما فکر کوه کله چې زه کورته ورسیدم هغه به موټر _____. | (جوړول)  |



**Learning Activity 9.** Put the words in correct order.

|   |                                                                                                                                             |
|---|---------------------------------------------------------------------------------------------------------------------------------------------|
| ۱ | د/ لخوا/ طالبانو/ افغانستان/ ډیری/ د/ نیولو/ خلک/ کړل/ حیران/.                                                                              |
| ۲ | افغانستانه/ د/ افغان/ فساد/ کمزوری/ حکومت/ اداري/ او/ پرمختگ/ له/ د/ ناټو/ امریکایي/ او/ ځواکونو/ د/ طالبانو/ د/ چټک/ مهم/ عوامل/ وو/ وتل/. |
| ۳ | کوي/ هغه/ چې/ له/ حکومت/ او/ یا/ ایتلافي/ دي/ ځواکونو/ سختو/ افغانان/ سره/ په/ شرایطو/ کې/.                                                 |
| ۴ | د/ حکومت/ طالبانو/ په/ رسمي/ توگه/ د/ ټولنې/ له/ خوا/ شوی/ په/ رسمیت/ نه/ نړیوالې/ دی/ پیژندل/.                                             |
| ۵ | طالبانو/ ناڅرگنده/ د/ واکمنۍ/ پر/ راتلونکي/ مهال/ د/ افغانستان/ د/ ده/.                                                                     |





### Learning Activity 10. Conversation Practice

Work with a partner and engage in conversations using future perfect progressive and future in the past progressive tense. Use [Vocaroo | Online voice recorder](#) to record yourself. Then, share the link with your teacher or classmates for feedback. Look up some words using an online Pashto dictionary.

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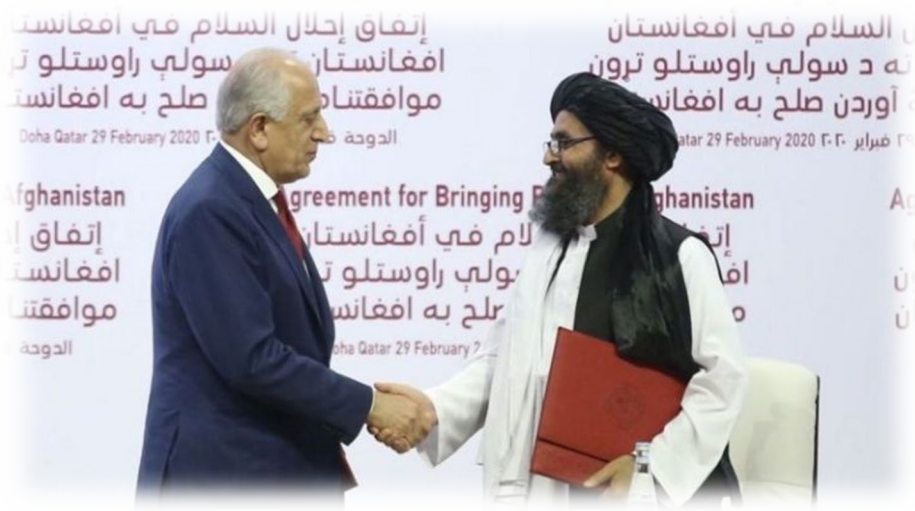
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## THE ERA OF DEMOCRACY (2001-2023)

د ډيموکراسۍ دوره (۲۰۲۳-۲۰۰۱)

### CHP 6. L 2. ESSENTIAL QUESTIONS

- What are the implications of the return of the Taliban and the subsequent political transition from 2021 to 2023 for Afghanistan's stability, regional dynamics, and global security?



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**Learning Activity 11.** Before you read the text on the next page, discuss the following questions with a partner.

- What are the main factors that contributed to the rapid advancement of the Taliban in 2021?
- How did they leverage Afghan society's grievances and divisions to gain support from local communities?

## Reading Strategies

### Generating Questions

Based on your preview of the text and your prior knowledge, come up with questions you have about the text. What information do you want to learn? What aspects of the topic are you curious about?

## CHP 6. L 2. READING



**Learning Activity 12.** Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using an online dictionary.

### The Return of the Taliban and Political Transition 2021- 2023

د طالبانو بیرته راتګ او سیاسي لیږد ۲۰۲۱ – ۲۰۰۱

په ۲۰۲۱ کال کې، د طالبانو ناڅاپه (بې خبره) د افغانستان نیولو (کنټرول) ډیری خلک حیران کړل ځکه چې دوی په څو اونیو کې د هیواد کنټرول بیرته (بیا) تر لاسه کړ. د دوی د چټک (تېز) پرمختګ لاملونه پېچلي (مغلق) دي، خو د افغان حکومت کمزوري، اداري فساد او له افغانستانه د امریکایي او ناتو ځواکونو وتل د پام وړ عوامل وو. طالبانو هم د افغاني ټولنې له ناخوالو او ویشونو څخه د سیمه ییزو (محلي) ټولنو د ملاتړ د تر لاسه کولو لپاره ګټه پورته کړه.

ډېری هغه افغانان چې په تېرو دوو لسیزو کې یې له افغان حکومت او یا ایتلافي ځواکونو سره کار کړی په سختو شرایطو کې دي. ځینې یې له هېواده د وتلو په حال کې دي، په داسې حال کې چې نور یې پټ دي او یا له طالبانو سره د خوندي تګ لپاره د خبرو اترو هڅه (کوښښ) کوي.

تر اوسه (۲۰۲۳) د طالبانو حکومت په رسمي توګه د نړیوالې ټولنې له خوا په رسمیت نه دی پېژندل شوی. ډیری هیوادونو خپل اتباع (خلک) او ډیپلوماتیک پرسونل (کارکونکي) ایستلي دي. د ملګرو ملتونو امنیت شورا د وضعیت په اړه د بحث لپاره بیرنۍ (عاجلې) غونډې (مجلس) کړي او هېوادونه په دې غور (فکر) کوي چې په دې سخت وخت کې د افغانانو سره څنګه مرسته وکړي.

د طالبانو د واکمنۍ پر مهال د افغانستان راتلونکي ناڅرګنده (ناروښانه) ده. دغې ډلې ژمنه (وعدۀ) کړې چې یو ټول شموله حکومت به جوړوي او بشري حقونو ته به درناوی (احترام) کوي، خو ډېر افغانان شکمن (ناباوره) دي. د طالبانو د واکمنۍ پر وړاندې د مقاومت راپورونه په ځانګړې (خاص) توګه د پنجشیر په دره کې راپورته شوي دي. په افغانستان کې وضعیت لا هم بې ثباته دی.

## CHP 6. L 2. AFTER READING

### Reading Strategies

#### Extending the Text

Research related topics or explore other sources to deepen your understanding of the subject matter. What additional information can you find that expands on the ideas presented in the text?



#### Understanding the Reading



**Learning Activity 13.** Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up some words using an online Pashto dictionary.

| Statement<br>جمله |                                                                                                                                | True صحیح<br>/ False غلط |
|-------------------|--------------------------------------------------------------------------------------------------------------------------------|--------------------------|
| 1.                | The Taliban's takeover of Afghanistan in 2021 was widely expected.                                                             |                          |
| 2.                | The reasons for the Taliban's rapid advancement in Afghanistan are straightforward.                                            |                          |
| 3.                | The withdrawal of US and NATO troops had no impact on the Taliban's takeover of Afghanistan.                                   |                          |
| 4.                | The Taliban did not gain support from local communities during their takeover of Afghanistan.                                  |                          |
| 5.                | Afghans who worked with the Afghan government or coalition forces during the past two decades are not facing any difficulties. |                          |
| 6.                | None of the Afghans who worked with the Afghan government or coalition forces have managed to leave the country.               |                          |
| 7.                | The Taliban government has been officially recognized by most countries around the world.                                      |                          |
| 8.                | The UN Security Council has not taken any action in response to the situation in Afghanistan.                                  |                          |
| 9.                | The Taliban has not made any promises to respect human rights or form an inclusive government.                                 |                          |
| 10.               | The situation in Afghanistan has become more stable since the Taliban's takeover.                                              |                          |



**Learning Activity 14.** Work with a partner or alone. Read the article “The Return of the Taliban and Political Transition 2021- 2023” and complete the following table by writing the part of speech.

| Singular Noun | Plural Noun | Oblique Noun(s) | Pronoun | Verb (Infinitive) | Adjective | Pre/ Postposition |
|---------------|-------------|-----------------|---------|-------------------|-----------|-------------------|
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |
|               |             |                 |         |                   |           |                   |

### Language and Culture Note 3.

#### The US–Taliban Deal or the Doha Agreement

The Taliban-US Doha, Qatar agreement (د قطر تړون) was a landmark agreement signed in February 2020 between the Taliban and the United States government. The agreement aimed to end the long-standing conflict in Afghanistan and pave the way for a political settlement between the Afghan government and the Taliban. Under the terms of the agreement, the United States agreed to withdraw (وټل) its troops from Afghanistan, while the Taliban agreed to prevent terrorist groups from using Afghan soil to launch attacks against the United States and its allies.

The agreement also called for the release of Taliban prisoners (بندي) and the start of intra-Afghan peace talks. While the agreement was seen as a significant step towards ending the conflict, it has been criticized by some for its lack of inclusivity (شموليت), as the Afghan government was not directly involved in the negotiations. The agreement also did not address many of the underlying issues that have fueled the conflict in Afghanistan, such as corruption, poverty, and ethnic tensions (قومي). (ټاوترېخوالی).



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## Learning Activity 15. Check Your Understanding

Work with a partner or alone and answer the following question in Pashto, using paragraph-length discourse: *What measures can the international community take to support the Afghan people and ensure that their human rights are protected under the Taliban's rule?*

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## Learning Activity 16. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

|       |         |                 |           |          |            |
|-------|---------|-----------------|-----------|----------|------------|
| خطر   | وتل     | ټول شمول        | اصلي لامل | اتباع    | افغانان    |
| ایستل | کار کول | ایټلافي ځواکونه | وتل       | ژمنه کول | بشري حقونه |

۱. د طالبانو د پرمختګ یو \_\_\_\_\_ له افغانستانه د امریکایي او ناټو ځواکونو \_\_\_\_\_ وو.
۲. هغه افغانان چې له افغان حکومت یا \_\_\_\_\_ سره یې کار کړی په افغانستان کې له \_\_\_\_\_ سره مخامخ دي.
۳. یو شمېر \_\_\_\_\_ چې په افغانستان کې یې له ایتلافي ځواکونو سره \_\_\_\_\_ ، له هېواده په \_\_\_\_\_ بریالي شوي دي.
۴. ډېرو هېوادونو له افغانستانه خپل \_\_\_\_\_ او دیپلوماتیک پرسونل \_\_\_\_\_ دي.
۵. طالبانو \_\_\_\_\_ چې \_\_\_\_\_ حکومت به جوړوي او \_\_\_\_\_ ته به درناوی کوي.

## CHP 6. L 2. APPLYING KNOWLEDGE



**Learning Activity 17.** Refer to both “The Era of Democracy” and “The Return of the Taliban” passages. Work with a partner or alone. Write a short blog post in Pashto highlighting the significance of each article. Also, mention if anything in the passage has surprised you. Use an online Pashto dictionary to look up some words.

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## CHP 6. L 2. ANALYZING

### Comparing Cultural Perspectives



**Learning Activity 18.** Compare Afghanistan political situation between 2001-2023 with a similar situation that occurred in any country of your choice. What similarities and differences do you notice? Write your findings in Pashto.

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## CHP 6. L 2. EVALUATING



**Learning Activity 19.** Work with a partner or alone. Describe the challenges that the Afghan government faced during 2001-2021 in its attempts to establish a functioning democratic system in the country. Look up some information online to enhance your knowledge.

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### Language and Culture Note 4.

#### 2021 Kabul Airlift

After the Taliban took control of Afghanistan (وروسته له هغه چې طالبانو د افغانستان واک خپل کړ) in August 2021, there was a frantic effort to evacuate foreign nationals and Afghan citizens who feared persecution under the new regime. The evacuation (ایستل) effort involved multiple countries and organizations, including the United States, NATO, and the United Nations. Thousands of people were airlifted out of Kabul Airport in a matter of days, but many were left behind due to the chaotic and dangerous conditions. Since then, Afghan refugees (افغان کډوال) have faced a few challenges, including difficulties in finding shelter, food, and medical care. Many have also been subject to discrimination and violence, both in Afghanistan and in neighboring (ګاونډی) countries where they have sought refuge. The situation has been particularly difficult for women, who have faced restrictions on their movement. Despite the efforts of governments and aid organizations (سازمانونه) to provide assistance, the plight of Afghan refugees remains a humanitarian crisis, and many are still in need of urgent support.



Image: [Wikipedia](#): By U.S. Marine Corps photo by Sgt. Samuel Ruiz



## CHP 6. L 2. CREATING



**Learning Activity 20.** Create an oral presentation in Pashto and discuss how the Taliban's return affected the political and social landscape of Afghanistan, particularly in relation to democracy.

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**Learning Activity 21.** Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below

پښتو متل

### PASHTO PROVERB

په خوله الله، په زړه کې غلا

**Transliteration:** pə xolə alā pə zɾə ke ɣlā

**Literal:** God in his mouth, but stealth in his heart.

**Meaning:** This proverb refers to individuals who outwardly express religious or pious sentiments but harbor deceitful or dishonest intentions. The proverb warns against hypocrisy and insincerity, emphasizing the importance of aligning one's words with their true beliefs and actions. It serves as a cautionary reminder to be genuine and consistent in one's faith and conduct, encouraging individuals to maintain integrity and honesty in both their public expressions and private thoughts. In Pashtun culture, which values honesty and sincerity, this proverb highlights the significance of authentic faith and the consequences of pretending to be devout while engaging in deceitful behavior.

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## CHP 6. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

| Can-Do Statement |                                                                                                                                                                                                                                | Achieved |
|------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| 1.               | I can identify the main goal of the establishment of a democratic government in Afghanistan in 2001 and its intended impact on the lives of Afghans, especially women.                                                         |          |
| 2.               | I can infer from the text that the recent political transition in Afghanistan, particularly the Taliban's takeover, has jeopardized the progress made towards democracy and human rights in the country.                       |          |
| 3.               | I can express my opinion about the impact of the democratic era in Afghanistan and how recent events have affected the country's future.                                                                                       |          |
| 4.               | I can ask a native speaker from Afghanistan about their personal experiences during the democratic era and how they feel about the current situation in their country.                                                         |          |
| 5                | I can deliver a presentation summarizing the establishment of a democratic government in Afghanistan in 2001 and its intended impact on human rights, the rule of law, and equitable distribution of resources in the country. |          |
| 6                | I can write an essay discussing the importance of supporting the Afghan people and promoting democracy and human rights in Afghanistan, despite ongoing challenges and political instability.                                  |          |

## CHP 6. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter by conducting IPA 6:

### Chapter Objectives:

- Understand the main idea and identify supporting details in a complex and lengthy passage about *Afghan history (1996-2023)*.
- Exchange information in conversations about *Afghan history (1996-2023)* that I have researched, using minimally cohesive paragraphs, and asking a variety of questions, often across various time frames.
- Give a detailed presentation on *Afghan history (1996-2023)* that I have researched, using a few short paragraphs, often across various time frames.
- Explain how the cultural background of Afghans has influenced their readiness to resist foreign interventions.

## CHP 6. INTEGRATED PERFORMANCE ASSESSMENT (IPA) 6

**Topic:** Afghan History (1996-2023)

### • Interpretive Mode

**Objective:** Analyze various sources to understand the impact of natural disasters, the Afghan refugee crisis, and political changes in Afghanistan from 1996 to 2023.

**Activity:**

- Read scholarly articles, watch documentaries, or listen to lectures about this period in Afghan history.
- Answer guided questions such as:
  - How did natural disasters worsen the situation in Afghanistan during the Taliban's rule?
  - What challenges did Afghan refugees face, and how did they cope?
  - What were the causes and consequences of the Afghan refugee crisis?

**Assessment:**

- Written responses to comprehension questions.
- A critical essay on the implementation and impact of democratic institutions in Afghanistan.

### • Interpersonal Mode

**Objective:** Discuss the political and social changes in Afghanistan, particularly focusing on the Taliban's return and its implications.

**Activity:**

- Group discussions focusing on:
  - The impact of the Taliban's return on Afghanistan's political and social landscape.
  - The evolution of democracy in Afghanistan and its challenges.

**Assessment:**

- Participation in discussions, emphasizing your ability to articulate complex ideas and support your arguments.
- Peer feedback on language use, historical understanding, and interaction skills.

### • Presentational Mode

**Objective:** Present a comprehensive understanding of Afghanistan's history from 1996 to 2023, focusing on political, social, and humanitarian aspects.

**Activity:**

- Prepare a detailed presentation covering:
  - The effects of natural disasters and the Taliban's rule on Afghan society.
  - The experiences of Afghan refugees and the refugee crisis.
  - The impact of democratic processes and the Taliban's return.

**Assessment:**

- Rubric evaluating content accuracy, language use, and presentation skills.

- Self-evaluation focusing on presentation effectiveness and advanced language proficiency.
- **Peer Review and Discussion (Post-Presentational Task)**

**Objective:** Engage in reflective practice and constructive feedback.

**Activity:**

- Provide and receive feedback on presentations, focusing on content and delivery.
- Group discussion to synthesize learning and reflect on the complexities of recent Afghan history.

**Assessment:**

- Participation in the peer review process.
- Contribution to the discussion with insightful and respectful commentary.

## CHP 6. VOCABULARY

| English                 | Transliteration  | پښتو           |
|-------------------------|------------------|----------------|
| isolation               | anzwā            | انزوا          |
| sad                     | ḡamjan           | غمجن           |
| to apply                | tatbiq kawal     | تطبيق كول      |
| being targeted          | pə naxə kedāl    | په نښه کېدل    |
| criticism               | niwakə           | نیکوکه         |
| to create               | rāmanjto kawal   | را منځته کول   |
| organization            | sāzmān           | سازمان         |
| banning                 | badiz lagwal     | بنديز لگول     |
| investments             | pāngawane        | پانگوني        |
| opportunity             | farsat           | فرصت           |
| to restrict             | mahdud kawal     | محدود کول      |
| dismissal               | goṣə kawal       | گوښه کول       |
| tolerate                | zḡamal           | ز غمل          |
| strategy                | taglārə          | تگلاره         |
| regime                  | ražim            | رژیم           |
| aim / purpose           | hadaf/moxə       | هدف / موخه     |
| republican              | jamhori          | جمهوري         |
| removal                 | lere kawal       | لیرې کول       |
| create                  | rāmanjto kawal   | را منځته کول   |
| citizens                | atbā'            | اتباع          |
| respondent              | ḡwāb wyonky      | ځواب ویونکی    |
| the system              | nazām            | نظام           |
| legislature             | maqanane qoə     | مقننه قوه      |
| political participation | syāsi gaḡun      | سیاسي گډون     |
| equal distribution      | masāwi weš       | مساوي ویش      |
| corruption              | fasād            | فساد           |
| tyranny                 | astabdād         | استبداد        |
| civil society           | madani ṭolanə    | مدني ټولنه     |
| education and training  | šowane aw rozane | ښوونې او روزنې |
| achievement             | lāstə rāoṛnə     | لاسته راوړنه   |

